The
Missionary Intelligencer.

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A Vessel to Contain and Convey.

In Acts 9. 15, Paul is referred to as a chosen vessel for Christ, to bear his name. Paul was to contain and convey Christ. Here is a disclosure of the Christian's relation and function. He is a Christ container and a Christ conveyer. Only those whom Christ chooses and those who choose Christ may contain and convey him. Christ chooses every penitent and obedient soul. He is anxious to choose each and all of every generation. This good news should be flashed upon the soul of all living.

To the believer is accorded the high honor of receiving and forwarding Jesus the Christ, the Saviour of men. Containing and conveying Christ are, and must ever be, coetaneous experiences. They are experiences that cannot be separated without immediately impairing and imperiling our relations in grace. A failure to comprehend this vital truth accounts for much of the weakness and barrenness of professing Christians.

The church exists as an instrument for bearing Christ to a given generation. The church is not an end, but a means chosen of God for the purpose of bringing to pass among men certain things that God wants done. The usefulness of the church is wholly dependent upon Christ's indwelling, onflowing, and outgoing. While in California, recently, I observed in many localities extensive systems of irrigating ditches. These water-containers are water-conveyers. The result is fruitful valleys and prosperous homes. Stagnant water in these ditches or channels would mean fevers and death. Living or flowing water means life and health.

This word instrument or utensil needs to be flung in upon us again and again. The individual believer and the church as the aggregate of believers are alike the instruments of God for conveying the waters of salvation. These are the outlets of God's potency for the world's evangelization.—The Search Light.

Financial Exhibit.

The following is the financial exhibit for the first five months of the current missionary year:

	1916	1917	Gain
Contributions from Churches	699	527	*172
Contributions from Sunday-schools	141	145	4
Contributions from C. E. Societies	428	583	155
Contributions from Individuals	287	371	84
Amounts	$55,582.49	$70,286.24	$14,703.75

Comparing the receipts from different sources shows the following:

	1916	1917	Gain
Churches	$17,995.82	$19,229.66	$1,233.84
Sunday-schools	2,552.40	1,694.58	*857.82
C. E. Societies	2,938.72	3,815.15	876.43
Individuals and Million Dollar Campaign Fund	17,417.75	25,052.85	7,635.10
Miscellaneous	1,692.38	3,522.97	1,830.59
Annuities	11,825.00	16,176.00	4,351.00
Bequests	1,160.42	795.03	*365.39

*Loss.

Gain in regular receipts, $10,718.14; gain in annuities, $4,351.00; loss in bequests, $365.39.

It shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it.

The world must be evangelized. How much have we done this year to make possible the realization of that great imperative?

Be prompt in sending in the offerings. Keen anxiety will be allayed and much economy made possible by quick remittances.

Mr. and Mrs. D. R. Maurer, of Uhrichsville, Ohio, sent in $30.00 on the One-Day Income Plan in addition to the regular contribution to that church, and seem very happy in the plan to give in this way.

One of the most heartening things in the Foreign Missionary campaign has been the enthusiasm over the one-day income plan. From all sections of the country these gifts have come in a steady stream.

W. P. Jennings, of McKinney, Texas, writes: "I make my supreme drive on missions. The gospel of missions is the only gospel I know, and my people listen eagerly to this gospel fifty-two Lord's days each year."

Sunday, March 4, was a stormy day and so was Sunday, the 11th, but Foreign Missionary support must not depend on the weather. May the deep interest of the churches everywhere entirely discount the inclement elements.

Every church and every minister should feel a keen sense of responsibility for a generous missionary offering this year. The payments to the fields must go out ceaselessly. May the stream of money for the work come into the treasury of the Foreign Society as ceaselessly.

The Christian editor of an official Chinese Gazette, offers a large copy of the New Testament to all readers who apply for it. Mr. Yung Tao, who presented 5,000 Bibles to prominent officials at the time of Mr. Eddy's campaign, was baptized in Peking on the day when the centenary of the American Bible Society was celebrated.

The treasurer of the church at Poplar Bluff, Missouri, writes that although their apportionment was only $100, and since they have fallen behind some in the last two years, they have decided to make their gift this year twice the apportionment, and so are sending in $200.

Concerning the One-Day Income Plan, J. E. Keller, of Monroe City, Indiana, writes as follows: Your appeal for one day's income for Foreign Missions strikes me as a very efficient way to bring means for our missionary work. I will give one week's wages for that purpose."

After sixty-seven years of service in China, Dr. W. A. P. Martin has gone to his reward. He was recognized as a scholar, an educator, an author, an authority on China and on international law. Most of all, he was a missionary. Dr. Martin was one of the great missionaries of China.

The most outstanding fact in the missionary situation in India is the movement among the depressed classes towards Christianity. Ten thousand of these people are added to the church each month. A greater harvest has been reaped in a generation than was reaped in Europe in four hundred years.

The whole amount given for Foreign Missions in the United States and Canada for the year 1916 was $20,429,440. The advance for the year over 1915 was a million and a half of dollars. The total amount received last year is three times as much as was given at the beginning of the present century.

There is nothing that the war has taught more astonishing than the heroic value of raw human nature. This is as true of the women at home as it is of the men at the front. What the men and women in the churches need is a task that will call out their best qualities, a task in which they will find themselves and greaten themselves.

One giver writes: "I am sorry I cannot respond to the appeals you have been sending, but thank you for still remembering me. One day's income is a small amount with me, as I only make $1.00 a day, but if God gives me health and strength, I will try to send $5.00 by the first of next September.

Prof. Frank H. Marshall, Phillips University, has ordered sixty copies of the book entitled "A Master Builder on the Congo," for use in his class on mission study. The class numbers one hundred and twenty. Other teachers in Bible colleges would do well to study the lives of Ray and Edith Eldred.

W. R. Hunt of Chuchow, China, asks for a Victrola. This instrument will bring cheer and joy to his family and to other families on the station, and will greatly help him in his work among the Chinese. A Victrola will be an evangelizing agency. It may be that some lover of music and lover of God will supply this need.

The Society has twenty or thirty copies of the booklet entitled "Philippine Hospitals." This booklet contains pictures of the buildings and physicians and nurses and several groups of patients. It also contains some account of the work and workers. While they last a copy of this very interesting booklet will be sent free to any friend who is interested in the work.

The missionaries on the Congo have prepared a Life of Paul, a textbook on physiology, and a textbook on mathematics. These books have been printed on the press furnished by the church in Mexico, Mo. Before the missionaries began their work on the Congo, the people to whom they went had not heard of the printed page or of the alphabet.

In China exchange is falling and prices are rising. This makes it very difficult for the missionary on his present salary to make ends meet. Some are drawing upon their savings, some are seeking help from relatives and friends; all are deeply distressed. The people that have sent them to the field should see to it that their allowances are sufficient for their needs.

The Christian Board of Publication offers to furnish for any of the missionaries on the fields copies of the Picture Roll and

MR. AND MRS. L. L. SAMPLE, OF IOWA,

who are supporting Dr. W. N. Lemmon in the Philippines as their Living-link. These good people are very happy in this new relationship and have provided for two native evangelists for Dr. Lemmon's work and are also buying a chapel organ for his hospital. Mr. Sample thinks that we have a great many business men who should have the joy of supporting missionaries.

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colored cards used in the primary departments of the Sunday-school. If any of the missionaries need these they should send in their requests. It is very kind of the Christian Board of Publication to furnish these supplies to help on the field.

Pastor D. M. Stearns, of Germantown, Pa., ministers to a church of two hundred members. This church gives an average of $80.00 per member a year for Foreign Missions. A Methodist paper says that if the Methodist Episcopal Church, with its four millions of members, would give on the same scale, the annual missionary income of that church would be $320,000,000.

A friend in Kansas, who sends $10.00 on the One-Day Wage Plan, says: "While I used to give $50.00 and $100.00, I find now I can only give $5.00 and $10.00, but I surely never wished for money, and lots of it, as I have in the last two years, when our dear missionaries have been put to such straits. These are certainly strenuous times, but God in his way will bring things to pass for his cause."

Pastor D. M. Stearns meets Bible classes in Brooklyn, New York City, Philadelphia, Washington, Baltimore, and Germantown. The weekly attendance of these classes is about 800. The basket is passed at each service, with the understanding that all that may be put into it goes for Foreign Missions. Already $47,801.51 has been given this year. In twenty-six years these classes have given $700,000.

The writer of "The World and the Gospel" states that it is only a church that has a passionate belief in its own principles and is thoroughly in earnest about their application that can hope to evangelize the world. "The success or failure of foreign missions depends in the last resort not on the number of missionaries or the amount of financial expenditure, but on the character of the Christianity that is preached."

Dr. William Adams Brown, of Union Seminary, has recently returned from a visit to China and Japan. The general impressions which he brought back from the mission fields are these: "The magnitude of the enterprise; the extent of the accomplishment to date; the greatness of the work still to be done; the range and and many-sidedness of the opportunity; the unity of the work, both at home and abroad; the wisdom and efficiency of the present missionary leadership."

Mr. John Hill, of Payette, Idaho, writes: "Put down my whole family as follows for Foreign Missions: John Hill, $4.00; Annie Hill, $1.00; Harold Golden Hill, $1.00; Albert Hill, $1.00; Laura Hill, .05; Evelyn Skippon Hill, .50; Victor Hill, .05; to be paid to the Christian Church on March 4th; total, $7.60." This brother knows how to teach his family to give. Every one of them will have fellowship in the great work of Foreign Missions by contributing a real part of themselves on the first Lord's day in March.

The Methodist Episcopal missions in India are appealing for one hundred new missionaries. These are necessary because of the mass movement towards Christianity. Two missionaries of the Church Missionary Society state that to deal with the present need there are required immediately one hundred trained elementary teachers, fifty catechists and twenty pastors, and a corresponding number of schools and houses. The Wesleyan Methodist Missionary Society reports a remarkable movement in Haidarabad, where after fifteen years of work there were two years ago only 400 Christians. Within six

months three thousand have been baptized, and four thousand are awaiting baptism.

A writer in the "Church Missionary Review" of January, writes as follows: "The truly dedicated church will be one which exists for a purpose altogether beyond itself. It will not think first of its spiritual privileges and the like, nor even of its joy in worship; but it will think first of Christ's purpose for the redemption of the world, and will give itself into his hands that it may be his instrument for the fulfillment of that purpose. The church is truly Christian in so far as it is missionary, and no farther."

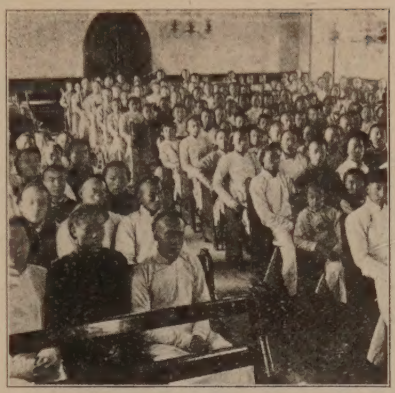
In the Survey of the Year, published in "The International Review of Missions," we have this striking sentence, "Among non-Christian tribes and peoples there is an eager readiness to hear the Gospel and a spirit receptive of its message, and the Church in every mission field is realizing in a new and dominating sense, that the real, the fundamental, the permanent object for which it exists on earth is to interpret to others the revelation of God in Christ, proclaiming its meaning in widespread evangelism, and manifesting its application in every department of human life."

NEW LIVING-LINK CHURCHES.

The following have already reported and there are many more to follow: Lawrence, Kansas, George Darsie, Minister; Bellefontaine, Ohio, Traverce Harrison, Minister; Covington, Ky. (First), H. H. Webb, Minister; Wichita Falls, Texas, Percy G. Cross, Minister; Beaumont, Texas, H. R. Ford, Minister; New Castle, Pa., W. W. Sniff, Minister; Spokane, Wash.; Massillon, Ohio, H. E. Stafford, Minister; Canton, Ohio (Sunday School), P. H. Welsheimer, Minister; Detroit, Mich. (Woodward Avenue), Lloyd H. Miller, Minister; Longview, Texas, H. E. Beckler, Minister; Bedford, Indiana, Gerald Culberson, Minister; Mt. Sterling, Ky., Clyde Darsie, Minister.

New individual Living-links have been undertaken by:

A friend in Memphis, Tenn.
A friend in Des Moines, Iowa.
A friend in Oklahoma.
A friend in Buffalo, N. Y.



Students of the Christian Church at the University of Nankin, China.

A CARD.

In my absence and without my knowledge my associates and other friends arranged to celebrate the completion of thirty-five years of service for the Society. Never before in our history has there been such a celebration as was held in the Central Christian Church in Cincinnati, on the 4th day of March. I trust it was a harbinger of a better day, a day in which public servants will be honored in their own country and by their own people and in their own lifetime. To my associates in office, to the friends who sent their congratulations by mail and by wire, to the men and women who came from other cities and other States, to the representatives of all our organized missionary and benevolent and educational and temperance work, and to the leaders of the Men and Millions Movement who made it a point to be present and to assist, all I can say is this, "I thank you, and may God reward you, for I can make no suitable return for the evidence of your confidence and affection." Wordsworth said what I feel:

"I've heard of hearts unkind, kind deeds
With coldness still returning;
Alas! the gratitude of men
Hath oftener left me mourning."

I am amazed at the numerous expressions of kindness and good-will that have come from men and women and churches in all parts of the country.

To each and all who helped to make the celebration a delightful episode in a long and busy life, I say with Tiny Tim, "God bless you every one."

ARCHIBALD MCLEAN.

PASTORS OF SOME NEW

Each of these churches has recently taken up the

G. H. BROWN,
Central, North Tonawanda, N. Y.

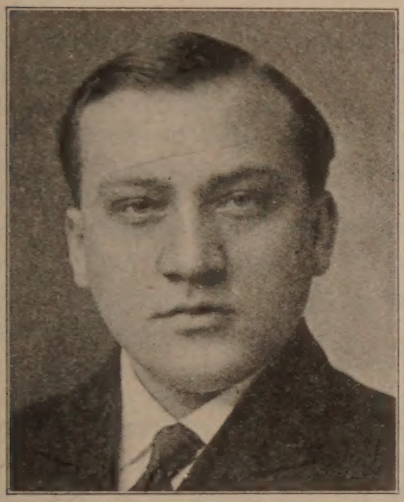
W. W. SNIFF,
New Castle, Pa.

PERCY G. CROSS,
Wichita Falls, Texas.

H. R. FORD,
Beaumont, Texas.

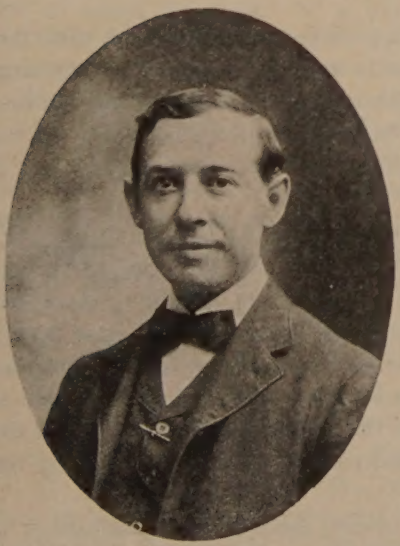
LIVING-LINK CHURCHES.

support of a missionary in non-Christian lands.



H. H. WEBB,
First Church, Covington, Ky.

CLYDE DARSIE,
Mt. Sterling, Ky.



GEORGE DARSIE,
Lawrence, Kans.

P. H. WELSHEIMER,
Canton, Ohio, Sunday-school.

EDITORIAL.

The March Offering Returns.

Although we feel quite sure that the weather has not as much to do with the foreign missionary offering as it had in years past, yet because of the widespread storm of snow and rain on the first Sunday in March, there is no doubt that many offerings have at least been delayed. There is great anxiety in the mission rooms because the returns have been very slow in coming in. We are hoping for a large increase in the gifts this year. In fact, without such generosity on the part of our people, it is difficult to see how the work can be maintained with its present strength on the foreign field. Let us urge that the churches get their offerings together as quickly as possible, and send them in to the Foreign Society, for there is great need for these funds in making payments to the missionaries at the front.

The churches that are giving on the weekly plan, and there is an increasing number of these, should get their payments to the Foreign Society as soon as possible, so as to help in this emergency. There never has been a time in the history of our people, when there was such prosperity in the land, and the missionary education which has been going on in recent years certainly should net great results at this time. We have been deeply gratified by the response so far on the *One Day Income Plan,* and we feel that work on this plan, together with the bad weather, have made necessary a longer time to collect the money than in past years. If this is the case no doubt there will be a large increase in the gifts during the remainder of March and also through April.

In the olden days the plan in many churches was to pass the contribution basket, take up the offering and send it in on the next Monday morning. Now the pastors are going to greater length in preparation for this service, and are taking time to canvass for the gifts, even in churches which do not use the weekly giving plan, so it can be readily seen that the offerings are to be distributed more over the year than they used to be.

The pressing appeals of the missionaries are coming in constantly. We should all rally to their support now, and make this year the greatest foreign missionary year in our history. Only thus can we at all face the obligations that come to us just now with the non-Christian lands all wide open to the Gospel, and the larger part of the work laid upon the shoulders of American churches. We are trusting that the pastors and leaders will be very much in prayer during the coming weeks, and that the treasurer of the Foreign Society will see day by day an increasing fund coming in for the carrying out of the work which is so necessary.

While the thoughts of the people are turned towards the possibilities of war, let us not forget the greatest conflict being carried on in the world, that of the spreading of the gospel of Jesus Christ in lands that have not accepted Him as Saviour.

$600,000.

This is the amount the Des Moines Convention recommended the Disciples of Christ to undertake to raise this year through the Foreign Society for Foreign Missions. Last year the receipts aggregated $522,716.97. But of this sum $64,000 came from a bequest and according to the will of the donor this is to be added to the permanent fund of which the interest only can be used. It will be apparent to all that the churches and individuals must greatly increase their gifts in this year of our Lord if the Des Moines recommendation is to be carried into effect.

The work in hand requires the amount named if it is to be prosecuted most effectively. That much money can be used advantageously without opening another station or outstation. It will take $600,000 to sustain and equip the missionaries on the field in such a manner that they will be able to do their best work. These men and women have gone out trusting in God and in their brethren; they want their lives to count for most. It is plain that their lives cannot count for most unless the churches that sent them manifest a degree of consecration equal to or approximating their own. This is what the Lord requires; not that some be eased and others burdened; but that there be equality.

In addition to sustaining and equipping the missionaries now on the field, at least two new stations should be opened this year. Around Bilaspur and Mungeli, India, there are a hundred thousand people among whom our missionaries have preached the gospel and healed the sick. They say to the missionaries, "We are ready to become Christians; send us teachers and evangelists." No such call has come to the Disciples of Christ in a hundred years. Ten new families should be sent to India and fifty thousand dollars should be appropriated to provide these families with homes and schools and chapels and orphanages and hospitals. Beyond Monieka, Africa, there is a great area containing hundreds of thousands of people who are ready to be taught and won to Christ. Before the Kansas City Convention in October, these two fields should be occupied. If ever a people had an open door set before them by God we are that people. We should not be satisfied with raising the sum suggested at Des Moines; we should go far beyond that sum and enter the doors that have been providentially opened before us.

The friends of missions should bear in mind that prices are going up all over the world. For this reason allowances that were fairly liberal five years ago are wholly inadequate now. Far beyond any other class of Christian workers missionaries have learned to live the simple life. They know how to economize in the matter of food and dress and all manner of comforts and conveniences. It was necessary for them to do this before the war; it is doubly necessary for them to do it now. With all their skill in making money go as far as possible they are unable to make ends meet in the present situation. They cannot believe that their brethren wish them to suffer for the necessaries of life, and because of their pinched condition be unable to do full work and work of the best quality.

Once Christian people prayed for open doors; all doors are wide open now. Nations that hated the light and rejected it are now asking that it be sent them. These open doors are God's challenge to his children to enter in and do the work that waits to be done. The churches of America

were never before so prosperous and so able to respond to God's challenge. It goes with the saying that they are abundantly able to supply every need of those on the field, and to send out reinforcements, and to open new stations in India and in Congo. The nations of Europe are showing us what can be done. They are giving up their comforts and indulgences and luxuries, that the men at the front may lack nothing. Jewels of every kind are tabooed. It is considered unpatriotic to own a car for pleasure. The able-bodied man who does not bear his part is denounced as a slacker, and is regarded with contempt and loathing by men and women alike. What Europe is doing the Churches of Christ in America can do and should do.

Get Ready for Children's Day.

It is not too early for our Sunday-school superintendents to begin their plans for Children's Day. Children's Day comes the first Sunday in June, which is June 3 this year. That's only two months away. It takes about two months to get the children well trained to give a good program. It also takes about a month or six weeks to thoroughly organize the school for a great Children's Day offering. Our program for this year is entitled "Jesus' Forest Children." It is one of the best Children's Day programs the Foreign Society has ever put out. It has been arranged in two parts. The first part is a general program, giving exercises for classes, departments and individual recitations, etc. The second part is on the life and work of Ray Eldred who died in Africa three years ago. This has been arranged in dialogue form for a class of Junior or Intermediate boys, and will strike a responsive chord in the hearts of all the people.

The Children's Day program, our new leaflet for teachers entitled "The Missionary Changing the Nations," and the coin collectors should all be ordered early, to give plenty of time for preparation. A copy of the order card for the supplies is here given. Fill out this order card and mail to the Foreign Christian Missionary Society, Box 884, Cincinnati, and we will mail the supplies free of charge.

Dear Brother:—Please send the following Children's Day Supplies to the Christian Sunday School at—

.....

(Give local name of Sunday School here, as Mt. Pleasant, Seventh St., etc.)

The average attendance of the school is .....

Please send me.....Coin Pocket Collectors, one for each member of our school.

Also send.....Children's Day Service, "Jesus' Forest Children" (make order as economical as possible, usually about one-half of average attendance).

Send also.....copies of illustrated leaflet (one for each teacher).

It is understood that these Children's Day Supplies are furnished free of charge, and that the offering will be sent for Foreign Missions.

Shall we send you a BirthdayBox Free? .....

What courses in our graded mission study series do you want? Send.....

(Please send money or stamps with order for mission study material.)

Name of Supt.....

St. or R.F.D. Route.....

P. O.....State.....

Name of S. S. Missionary Secretary— .....

Address .....

Our Pastor's name is.....

Address .....

Mark with cross the person's name to whom supplies should be sent.

Name of new Sunday School organized near you during year— .....

Name of Supt. new school.....

Address .....

.....

The New Children's Day Slogan.

$125,000 From the Sunday Schools In 1917.

The Des Moines Convention set a new standard for the Sunday schools for this year. The slogan for the last two years has been $100,000 from the Sunday schools. Last year the Sunday schools gave $99,530. The needs are so great, the call for more missionaries and more equipment on the fields is so urgent that the convention felt that we should ask the schools this year for $125,000. So the new slogan for all superintendents and Sunday schools throughout the Brotherhood has been raised. From all sources, we are hoping to raise $600,000. If the Sunday schools reach the goal of $125,000, that will be nearly one-fourth of the total amount. Let every Sunday school do its very best to reach this slogan and thus help us in the great world task. Order your supplies immediately if you have not already done so. See order card elsewhere in this issue.

Union Between the Foreign Society and the Christian Woman's Board of Missions in the Fields.

Recently two advance steps have been taken by the Foreign Society and the Christian Woman's Board of Missions, which will have much to do with the unifying of our foreign missionary work, both on the mission fields and in the home land.

The two Societies have definitely decided upon an absolute union of their work in the Nantungchow district, China. In this great field with its millions of people, the two Societies are to share equally in the work and the administration of it is to be carried on by a joint committee of the two boards in the home land.

Perhaps the most significant step, however, is the action recently taken by both boards to make our work in the Congo, Africa, a joint work. Thus, instead of the two Societies working in two different fields in the dark continent, their efforts will be united in the great Congo district for the strengthening of the work there. The Christian Women's Board of Missions has generously offered to pay half the salary of the missionaries in the Congo, beginning next fall, and the Foreign Society contributes all of its expenditure for property and work in the past, without any request for reimbursement on the part of the Women's Board.

The mission in the Congo is to be a joint mission of both Societies, and the Woman's Board will gradually increase the payments to the current expenses, aside from the missionaries salaries, until the expenditures for the work are borne equally by the two boards. It is the purpose of the Christian Woman's Board of Missions to send out to the Congo this fall, its group of missionaries which have been alloted to Liberia. This united movement in Africa will bring great rejoicing to the missionaries and we believe will meet with the approval of our people everywhere.

With this wholesome, united action on the part of the two Boards in these two great fields, the work should press forward with renewed energy at the front, and the churches should respond with larger generosity because of the united appeal at home.

The Thirty-Fifth Anniversary of A. McLean's Service with the Foreign Christian Missionary Society.

We believe one of the most significant meetings in all the history of the Disciples of Christ was the celebration of the thirty-fifth anniversary of service, accorded to A. McLean at the Central Church, Cincinnati, Ohio, on Sunday afternoon, March 4. In spite of a severe wind and snow storm, there were between six and seven hundred people present, who spent two hours in as fine a service as one could witness. One of the significant features of this recognition service was the fact that it was held in A. McLean's home city, where he has spent all of the thirty-five years of his service with the Foreign Society. This hearty response on the part of his friends in Central Church and the other churches in Cincinnati, after all of these years of residence in the city, pays high tribute to the affection in which Brother McLean is held.

Never before have we heard a finer series of brief addresses than those given by the visitors who were present, and who spoke their words of appreciation of Brother McLean's life and service. These addresses were filled with tender feeling and honest, straight-forward expressions of appreciation concerning the rare influence and beautiful service which have been rendered by this good man.

We are writing this little editorial without his consent. It has been with difficulty that we have been able to carry out this recognition service, because of the modesty of Brother McLean himself. He has not wished any mention to be made of this completion of a long term of years of service with the Foreign Society.

There were present at the recognition service, representatives from many parts of the country. They came from colleges, from all of the missionary, educational and benevolent Boards. About fifteen different speakers gave brief three-minute addresses, setting forth in a beautiful way their appreciation of the service of Brother McLean.

At the close of the service, he was presented with a book, with hundreds of letters of congratulations in it from all parts of the globe. This book included letters from Robert E. Speer, John R. Mott, J. M. Barton, and a host of missionary leaders in other religious bodies. Although it was an embarrassing moment for Mr. McLean, he arose with characteristic strength to the situation, and gave a very beautiful response. As one would suspect, he did not refer to his own part in this celebration, except with a few gracious words, but went on to make a strong address on foreign missions, and to state what seemed to him the most significant thing in the whole celebration, which was that the foreign missionary work had gone on in the last thirty-five years with such leaps and bounds. He recited in a beautiful way the fellowship he had enjoyed during the thirty-five years, with the long line of secretaries and officers of other Boards, who had served during that time. He also made some outstanding prophecies concerning the development of the work in the next thirty-five years.

We are printing in this issue of the Intelligencer the address of F. M. Rains in full. This was the longest of the series, and as he has been associated with Brother McLean for almost

twenty-four years, his words are very significant. The readers will be interested in the statements made in this fine address of recognition.

The following was the program for the service on Sunday, March 4.

PROGRAM OF THE THIRTY-FIFTH ANNIVERSARY.

Hymn 325....I Love Thy Kingdom, Lord
Prayer.....R. H. Miller
Opening Remarks.....S. J. Corey
Three Minute Addresses:
A McLean,
As a Personal Friend..G. W. Muckley
As a Missionary Statesman,
A. E. Cory
And Other Missionary Interests,
J. H. Mohorter
As a Spiritual Leader,
Mrs. Ida W. Harrison
And the Colleges.....M. L. Bates
As an Author.....W. R. Warren
His Singleness of Purpose,
F. W. Burnham
And Christian Union....R. E. Elmore
In His Home State.....I. J. Cahill
As Friend of the Missionaries
David Rioch
Hymn 352.....From Greenland's Icy Mountains
Appreciations.....Bert Wilson
Reminiscences.....F. M. Rains
Response.....A. McLean
Hymn 134.....Jesus Shall Reign
Benediction.....W. A. Moore

Gems from Men and Millions Addresses.*

The divine life is the abundant life.

China and opportunity are synonymous terms.

The missionary is the army on the firing line. The colleges are the West Points.

More than fifty million of people in Africa are yet waiting for a white missionary.

There should be nothing small, nothing trivial, nothing petty in the life of God's children.

One-third of the people in our country are either foreign born or of foreign parentage.

Ninety-five per cent of all in our pulpits and on mission fields come from our Christian colleges.

There is no race prejudice or heathenism in the heart of a child. Save the children of Japan.

The evangelization of the world is largely a problem of trained life consecrated to the Lord.

The Christ the Filipinos know is not the Christ we know. The Christ they know is a dead Christ.

If the Chinese should pass through a door one per second, the procession would last eternally.

When God loved the world he gave his Son, and we shall not purchase the world's redemption more cheaply.

The gospel of Jesus if planted in the heart of a Tibetan, has the same power as if planted in the heart of a man here.

The man of means who does not hear the need of the world is not only in danger; he has gone beyond the danger line.

The Disciples are responsible for 20,000,000 Chinese—more than the population of Chicago, New York, Berlin, and Paris.

John Wesley said, "A preacher for every congregation, a congregation for every preacher, and a church building for every congregation.

One-third of our churches have resident ministers, one-third have preaching only once every two or four weeks, one-third have no preaching at all.

The strength of the grip of the Roman Catholic Church upon our land to-day is not in its culture, not in its theology, but in the care it gives to the young.

In America the degradation of woman is unjustified by religion and unfortified by law. In India the degradation of woman is both justified by religion and fortified by law.

Shall not the Church of Jesus Christ put to shame in service every other humane institution? A generation ago we could justify ourselves by our theology, but to-day we must justify ourselves by our deeds of compassion, mercy, and service.

The Episcopal Church has just finished raising $5,000,000 as a fund for ministerial relief; the Methodist Episcopal Church, $15,000,000. Unless the Disciples make provision to-day, the other churches in the world of to-morrow will regard us with contempt.

* Given at Cincinnati, March 2d.

CONTRIBUTED ARTICLES.

The Thirty-Fifth Anniversary of A. McLean's Connection with the Foreign Society, Cincinnati, O., March 4th.

AN ADDRESS BY F. M. RAINS.

Dear friends: This is a rare event. It speaks of long and faithful service, and of cordial and even affectionate appreciation. A. McLean has served the Foreign Society thirty-five years as an executive officer. We honor ourselves as we recognize his splendid achievements. No other man has served for so long a period in a like position in one of our National Organizations.

Thirty-five years is a long time in any public capacity. And this is specially significant when we recall the democratic method of electing the officers of the Foreign Society. During all of these years not one vote has been cast against his election.

At first he gave only one-half of his time to the work. He was bookkeeper, corresponding secretary, office boy, and general roustabout!

When Mr. McLean began we had no missionary in all the heathen world. We had no missionary book except the Bible. There were no missionary tracts, and no missionary magazine. We were doing only a small work in Europe, and the income of the Foreign Society was about thirteen thousand dollars.

The wonderful growth of the work is well-known. It is marvelous in our eyes. It is the admiration of all good people. Under the wise administration of our far-seeing and intrepid leader the Foreign Society ranks today as one of the strong agencies for the world's evangelization.

Let me state four reasons, in about as many minutes, for the very successful work of President McLean:

1. *He has been a hard worker.* The first at the office in the morning and the last to close his door at night. In season, out of season, he has toiled day and night—stormy days, fair days, Sundays, and holidays. His labor has been unremitting. Always ready and most willing to do the humblest task. If I had the value of all the postage stamps I have seen him lick and put on evelopes, I would have more money in my pockets than I now have. This son of toil is a past master in folding and enclosing circulars! I have seen him carrying boxes of envelopes containing circulars and letters to the postoffice until he was almost exhausted. I have seen him copy letters, and he was a good hand. Never "fussy," but always efficient. In all he does he moves with steadiness and strength.

When the work of the day is over in the office he is ready for a long evening of toil in his room, writing articles, or leaflets, or books. Or, it may be he is to go over a voluminous correspondence, fresh from one of the mission fields. He has rendered more service while others slept than many have accomplished when awake. Not a drop of lazy blood courses in his veins. No germs of indifference or idleness find culture in his busy life. Many of the best editorials you have read in the religious papers were written by his

versatile pen. One of the strongest missionary books written in this or any other age was penned by his tireless hand. "Where the Book Speaks" is a missionary classic, and will remain so for a hundred years. "Thomas and Alexander Campbell" is the best interpretation of their lives and work that has been written. A. McLean has become a great author by snatching scraps of time from an over-crowded life of administrative duties. It has been said that 98 per cent of genius is hard work. All the big things are accomplished by wise and well-directed toil. Dr. Frank Crane said that genius is the inexhaustible capacity for *going on.*

Who can measure all the labor and energy he has expended in his instructive and inspiring addresses all over the land? After a hard week's work of six busy days he hies himself away to some church or convention, where often he speaks two to four times in a single day.

Our President has taken only a few brief vacations. He ought to take more. He finds joy and peculiar satisfaction in abundant labors.

2. *One supreme thought has dominated his life.* That thought has been the evangelization of the world. All his plans and labors have been directed to this one end, which was the dream of prophets, the purpose of Jesus Christ, and the program of the apostles and the New Testament churches. In this mighty task he has been as direct as light and as tireless as gravitation. The books he has written, the sermons and addresses he has delivered, and the trips he has made, have all combined in the one supreme and overmastering purpose of making Jesus Christ known to the ends of the earth. Nothing, absolutely nothing, has been permitted to come between him and the goal of his life's purpose.

Without any kind of question, he is one of the world's greatest missionary propagandists. By pen and voice he has awakened our brotherhood and opened their eyes to a new sense of their obligation in preaching the gospel to the ends of the earth. The oneness of purpose has given him power and success.

3. *Another element of Brother McLean's success has been his clear and distant vision.* Early in his ministry he heard distinctly the far Macedonian call. It summoned him to a definite world-task. His eyes and heart were open to a vision that thrilled and inspired. Not only did he see men and nations, and kingdoms and empires groping in darkness without God, and without hope, but he saw also God's gracious and all-embracing provision for the redemption of the last man. In his vision he saw not cities but a *man;* not wealth and honor and position, but a *man.* And the *man* he saw was not a king, was not wealthy, was not in a position of distinction, but the *man* he saw was in need — deep, dire, overwhelming need. And that is the *man* A. McLean has been pointing out to this brotherhood through all of these years. When he began thirty-five years ago to tell us the wondrous things of God, a new and dauntless prophet had arisen in the brotherhood. When our poor eyes were holden he brushed the scales from them and enabled us to see. Before God opened *our* eyes, *he* saw in a vision thousands of believers in the heart of the pagan world, the result of our puny efforts. Almost superhuman faith enabled him to see our present great work from the heights of Tibet to the lowlands of the Congo, and from Tokyo and Nanking to Damoh and Harda. Our great prophet was able to see men rise among us like C. E. Garst, F. E. Meigs, G. L. Wharton, R. Ray Eldred, Harry N. Biddle, and scores of other mighty heroes of the Cross. And when *we* saw

them and heard them, we said in our hearts how can these things be. The things our great leader has seen and experienced has been thundered in the ears of our churches, and of our colleges, and of our State and District Conventions, and they have all been born anew by the revelation of the newer and larger life. Hundreds of the preachers have grown under the avalanche of his missionary facts, and the spell of his incomparable arguments and the thrill of his unique eloquence.

He has helped every college and organization, and breathed upon the whole brotherhood the breath of life.

4. *But the chief source of A. McLean's usefulness is his thorough goodness.* He knows God and lives the life of faith and prayer. Not only does he speak where the Book speaks, but he *lives as* the Book speaks. All his gifts and powers have been consecrated. Nothing, absolutely nothing, is withheld. Every dollar of money, every moment of time, every act—all, all have been placed upon the altar.

He is a humble man. He seeks no prominence, no personal advancement, he rejoices in the recognition of others and makes no claim for himself. No big *I* in his vocabulary. He is as sincere as a child. He lives the simple life. That life is free from the spectacular. There is no posing. He spends no time in drawing about himself official robes. No man is freer from officialism.

The character of this good man is as genuine as a diamond. The breath of suspicion never fell upon it. Not an unworthy motive is found in all his life. You may sometimes question his judgment but never his pure motives.

One of his outstanding characteristics is his down-right goodness of heart. That heart is always tender—and it is *all* tender. There are no hard places. There are no days when that heart is cold or indifferent. The outstretched hand of misfortune on the streets is never extended to him in vain. The cry of the needy enters into his soul. He is the most princely giver I have ever known. Of course he is an easy mark for that ever present class who are prompt to borrow but tardy in returning.

Our honored President is as patient as Lincoln and as gentle as a woman. I have been at his elbow for a quarter of a century and the charm of his beautiful life is a constant revelation. During all of these years he never spoke an unkind or even a hasty word to me.

He thinks no evil. Malice, and envy, and jealousy, and revenge are as foreign to him as a new born babe. He loves children and flowers and the beautiful. A show window of diamonds and rubies is as attractive to him as a woman. The highest levels of Christian living are his constant experience, and he never descends to the lowlands of the commonplace and of selfishness.

Although he is a laborious student, a broad and accurate scholar, a forceful writer and speaker, and a missionary statesman of rank, yet his influence and the source of his well-recognized success are to be traced chiefly to the gentleness and genuiness of his splendid character. He walks in the garments of white before the world every day.

And now, Brother Mc Lean, we congratulate you, out of the fulness of our hearts, upon your long and useful service. Tens of thousands of our brethren in this and other lands would join us in hearty greetings and good wishes as we are doing, if it were possible. May your life be precious in the eyes of the Lord, and may you serve yet a long time; for your heart grows warmer and your spirit grows younger with the fleeting years.

A. McLean as a Friend of the Missionaries.

DAVID RIOCH, INDIA.

It was to one of old, a leader of a mighty host, to whom God said, "I will be with thee, I will not fail thee nor forsake thee. Be strong and of good courage for thou shalt cause this people to inherit the land which I sware unto their fathers to give them." And surely as GOD spake these words to Joshua, so surely has he spoken them to the Joshua of our people, A. McLean. Even as Joshua upheld by God himself, with faith and great courage, went out and inspired the people to go forward and possess the promised land, so A. McLean, catching the vision of the Christ, with faith, courage, devotion and a wonderful spirit of self-sacrifice, has summoned the people to listen to the command of Christ to occupy the whole world. As Joshua was a saviour of his people, so has been A. McLean, in that he has saved the Disciples of Christ from pettiness by revealing to them the whole program of the Christ. By the power of a saintly life he has led the Disciples of Christ out, out into India, China, Japan, Africa and the Islands of the Sea.

By none has the power of his personality been so appreciated as by the missionaries. Said one missionary, and this can be said by all, "No man's life has had such an influence on me as has A. McLean's." None of us will ever forget the wonderful seasons of prayer, the heart talks, the deep spiritual lessons, the world-wide vision he has given us. These have gone with us out in the lonely places of the remotest parts of the world. Sometimes when disheartened and discouraged, the thought of A. McLean and what he has endured for our sakes and his daily pleading for us before the throne of grace, has put heart into us and has stood with us in all our discouragements, illnesses and sorrows. He has entered into our homes, so that our children love him and think there is no other man living who equals Brother McLean, for he has often found time in his busy life to write to them.

With us he has borne all things, has of us believed only good things, has hoped in us, has endured many things from us, but his love has never failed, for he is our friend, yea more than a friend, for his love has been greater even than that of a brother.

The first question from our missionaries when we return to the fields will be, How is our Brother McLean? Did he say he was coming back to see us again soon? For so many of our people remember his last visit and want to see him, especially those whom he baptized. Yes, we all want you, Brother McLean, to come out and see us, to see that your faith in us has not been misplaced. You can do us all good. We need you to give to us, who have not the advantages of beautiful churches and music, those great spiritual lessons you have given to the people at home. On behalf of all our missionaries I wish to congratulate you on this day, and we all hope and pray that we may have the privilege of extending to you our best wishes on your jubilee year of service for the Foreign Christian Missionary Society.

Men and Millions Movement and Foreign Missions.

Organically, the Men and Millions Movement grew out of the Million Dollar Campaign of the Foreign Christian Missionary Society. Practically, Foreign Missions is the paramount issue in every effort and every feature of the Movement. Only a sixth of the $6,300,000 fund goes directly into the foreign service, and possibly not more than half of the 1,000 new workers will be engaged abroad, and yet the primacy of world wide evangelization is frankly and fully set forth in every meeting, and in every conversation that is held in the interest of the Movement.

President Burnham and Secretary Lewis plead for an adequate Christianization of America, "Not for America's sake alone, but for the world's sake." The colleges are granted $3,500,000, not merely that we may have colleges, but that they may be equipped to train the 1,000 new missionaries for home and foreign fields, and supremely the latter. This is so, not because these leaders are partial to Foreign Missions, as such, but merely because there are ten times as many people in the unevangelized lands as at home, and their individual needs, on the average, ten times as great.

On this year's team, as it came to Cincinnati, the call of the far fields is being voiced by Mrs. Anna R. Atwater, President of the Christian Woman's Board of Missions; Bert Wilson, Secretary of the Foreign Christian Missionary Society; Dr. Royal J. Dye and C. P. Hedges of Africa, D. C. McCallum of the Philippine Islands, M. B. Madden of Japan and H. P. Shaw of China. Frequently George W. Muckley, Secretary of the Board of Church Extension, is asked to speak of Latin America, and, of course, Secretaries A. E. Cory and R. H. Miller have much to say of the church's most colossal task.

The interest of the people shows the same breadth. "Their horizon," in the graphic phrase of R. H. Miller, "is the flaming bounds of the universe." It has been found best to put the Missionaries up as the first speakers in every meeting. Every day proves again that "The light that shines the farthest shines the brightest nearest home." With the necessity for the conquest of the non-Christian continents admitted, everything required to strengthen the home base follows as a necessary corollary. On the other hand, if one is not moved by the utter destitution of heathen peoples, it is usually idle to talk to him about the needs of America.

In Missouri R. A. Doan was cautioned not to mention Foreign Missions to a man whom he was to see. Before he had time to more than mention anything else, the man began to ask questions about the work abroad, and concluded by assuming the support of a Missionary for a year, at $600. A few months later he sent for Mr. Doan and gave $15,000 for the work in India, "as a beginning," he said. Most men are beginning to realize that the world is just one vast neighborhood.

Possibly the few earnest Christians who formerly opposed "Foreign Missions" have discovered that their prejudice must go with their old definition. The biggest task of the "Home" society is to evangelize 40,000,000 "foreigners" who have come to America. Clearly Mexico is not so far away that we can be indifferent to its people. Just as clearly, if we had begun sixty years ago to spend in missions and education, throughout the Mexican states, the $200,000,000 which we spent last year in military operations on the border, we should have had a peaceable, prosperous, and friendly neighbor on the South, and incidentally, profitable commerce as well as agreeable intercourse with a real republic.

Not a few Americans are able to see that the lesson which we learned too late with Mexico ought to be mastered in time with South America, Japan, and China. Some are asking, "Why not with Africa, India, Tibet, and all the earth?"

Really it is not so much a recognition of the primacy of Foreign Missions as a feeling that there can no longer be such a thing as foreign missions. "He made of one every nation of men to dwell on all the face of the earth." The steamship, the electric cable, the wireless telegraph, and the printing press have simply enabled us to find our brothers under other skies, but with the same stars shining upon them and the same Father yearning for their redemption. The Men and Millions Movement is transforming conviction into realization.

Missionary Education in the Sunday School.

(Joint Missionary Committee, Mrs. Ellie K. Payne, Stephen J. Corey, Robert M. Hopkins.)

There is no better place to begin the study of missions than with the teachers. Said George H. Trull when asked how best to instruct boys and girls in the history and progress of the missionary enterprise and the present world need, "I tell you, the solution rests with the teachers." If it is true, and who doubts it, that sane, systematic missionary instruction in the Sunday School will increase tenfold the number of missionaries to carry the Gospel to needy fields in the homeland and foreign countries and multiply by millions the money poured into the treasuries of the Mission Boards, then it is high time we were about it. The very thought is enough to rout indifference, stimulate adequate planning, and establish forever the place of world-wide evangelization in the purpose of the Sunday school.

It has been noted as a strange fact that while no one who openly violates any of the Ten Commandments is allowed to teach in the Church School, thousands are welcomed to the ranks who are utterly indifferent to the Great Commission. And for the most part the indifference comes from an utter lack of knowledge. The teacher cannot hope to inspire in the hearts of his pupils the desire to help in the performance of Christ's command unless he shall know in just what direction His gospel has gone and how far. He should know of the beginnings of the modern missionary enterprise and the names of the trail blazers. The life stories of these early missionaries are interesting and full of adventure, as travelers' tales and explorers' memoirs must always be.

Not so very long ago a teacher of Third Year Juniors, wishing to impress by illustration a lesson of bravery, used George Washington three times in the course of the teaching period. She did it because she knew the boys were somewhat acquainted with Washington—his name at least. But she missed an excellent opportunity of introducing to the boys such men as David Brainerd, or John G. Paton, or David Livingstone, in whose lives she could have found experiences of great valor and almost reckless heroism, which appeal to boys and girls of that age, at the same time emphasizing the fact that all their valorous deeds were done for Christ.

A good day is dawning, however. More and more our trained Sunday-school leaders are realizing that it is not possible to develop true Christian character without the missionary ideal. There is a demand for material to use in instructing the boys and girls. This must be of a nature that will embrace every field, home and foreign, in which our church is at work. Now is the time to use some material on Foreign Missions. If your Sunday school has not used "Little Journeys to Far Countries," see that this splendid little course of lessons is used in the opening exercises of the school or departments.

If you have used Little Journeys you are ready for the second year's course on "How the Missionary Works." There are three sets of this material for graded schools: "How the Missionary Works," "Little Journeys," series two, for Junior and Intermediate grades, handbook and pictures; "Four Pictures and Their Stories," for Primary department; "Ten Lessons on the Missionary At Work," for the Adult Department. The three courses sent for twenty-five cents. "Knowing Jesus Makes a Difference," an object lesson for Primary and Juniors, 25 cents.

Send your order to the Foreign Christian Missionary Society, Box 884, Cincinnati, Ohio.

Living-Link Jottings.

A good long list of new Living-link churches have reported to the Foreign Society.

Roby Orahood, of Harris town, Illinois, writes: "Our Living-link fund is already provided for and will be sent in as it is collected."

John P. Givens, of Hoopeston, Illinois, writes: "Becoming a Living-link is being talked and prayed about for next year. I believe we can do it in 1918."

Howard Brazelton, of Mayfield, Kentucky, writes: "Let me assure you that Mayfield is expecting to keep a steady grip on the rope that connects us with H. C. Hobgood and the Congo. Our men are saying that it has become as much a part of the church's life as its current expense budget."

Hally C. Burkhardt, of Dayton, Ohio, writes: "Our Living-link will be sustained and I think our total offering will be increased to the extent of enabling the Sunday-school and church to support the Living-link and let the Christian Endeavor count directly on the Damoh work."

Carey E. Morgan, of Nashville, Tennessee, writes: "You can count upon Vine Street Church continuing its Living-link relations to the Foreign Society. Our members are greatly interested in Dr. Hardy, of Tibet, and in all the great work being done by our brethren in the regions beyond."

What They Say About "The Intelligencer."

The February Intelligencer came yesterday. It is wonderfully fine. Without doubt, to my thinking, it is the greatest single issue of any missionary magazine that ever came to my desk.—Walter M. White, Memphis, Tenn.

Here is a word from Russell F. Thrapp, of Los Angeles, California, concerning the Intelligencer: "I want to say that the March Offering Manual is the best you have yet published! I spent the entire morning in going through it."

C. F. Belknap, Atlanta, Kansas, writes about the Missionary Intelligencer: "I am sending my subscription for five years. This magazine certainly furnishes plenty of facts on the subject it deals with. The last number is full of such facts, which ought to appeal to the preachers as well as to all members of the church."

E. E. Elliott writes: "The February Intelligencer received. It is one of the most illuminating documents on the subject that has ever fallen into my hands. It is a compendium of facts and figures that is sufficient for the information of our people for a long time to come, if nothing else was published. The selection of material for this issue has evidently been done by masters of the editorial art."

I want to thank you for the new magazine "Missionary Ammunition." It is very helpful in that it gives in a nutshell what is being done in the larger field of Christian service. The March Offering Manual is unsurpassed in its survey of the field. It brings the very best material up to date for the busy pastor."—W. M. Baker, Marshalltown, Iowa.

A. B. Billman, Pierson, Iowa, writes: "I make a neat board about three feet long and twenty inches wide and put a polish on it for the purpose of helping me in our March Offering. Then I cut out as many articles and illustrations as I can from the Intelligencer and with thumb tacks fasten them to the board. This is hung up in the back of the church where all can get a chance to see each article and read it."

Delavan L. Pierson, the editor-in-chief of the Missionary Review of the World, writes as follows: "I want to congratulate you on the splendid work you are doing on 'The Intelligencer.' The recent numbers seem to me to be especially fine. They can scarcely fail to stimulate a great deal of interest, and to be the means of educating the readers, so that they will take a far deeper interest in the evangelization of the world."

CHRISTIAN ENDEAVOR DEPARTMENT.

ENDEAVOR DAY.

Space will not permit a detailed list of the many societies achieving splendid results on Endeavor Day. A larger number than ever before used the popular and effective program furnished by the Foreign Society. There is an increasing desire year by year on the part of our young people to make missions the very heart of their work. The ever-increasing number with a vision of the world's need means much to the future church. These splendid results have been accomplished largely through prayer—the combined prayer of our young people, the missionaries and the boys of the Orphanage at Damoh, India, who are supported by our societies.

GAIN IN RECEIPTS

Endeavorers always rejoice in advance steps in the Kingdom. Even though the worst weather of the winter prevailed in many sections of the country on Endeavor Day, the societies made a splendid gain in receipts for the month of February over the same month last year. To March 1 the gain on the missionary year amounted to $876.43. This is splendid. Now for a steady pull to reach the watchword, "$15,000 from the Endeavor Societies by September 30, 1917." This would be a great victory and would encourage our young people to attempt greater things for our Master. Pray and give that it may be realized.

STILL THEY COME!

Since last month's issue the following societies have become Life-lines, each assuming the support of a native evangelist: Norwood, Ohio, furnishing one month's support for Miss Anna Louise Fillmore, one of the Living-link missionaries of that church; Springfield (Central), Mo., supporting Felino Orlina, Manila, P. I.; Colorado City (Central), Colo., supporting Maximo Culala, Manila, P. I.; Girard, Ohio, supporting Tomona San, Tokyo, Japan; Ayden, N. C., supporting Takagi Kumajira, Tokyo, Japan; Sumter, S. C., supporting Takagi Shinkichi San, Tokyo, Japan; Harrodsburg, Ky., supporting Botokafola, Lotumbe, Africa; Beaver Falls (First), Pa., supporting Yokaba Mpengi, Lotumbe, Africa; Franklin, Ill., supporting Doroteo Benyon, Vigan, P. I.; Chicago (South), Ill., supporting A. Inis, Vigan, P. I.; Boston (St. James St.), Double Life-line, supporting Isuke, Bolenge, Africa, and Rupertino Inis, Vigan, P. I.; Lewis, Kans., supporting A. Anunciacion, Vigan, P. I.; Columbus (Broad St.), Ohio, supporting Donato Kausaren, Manila, P. I.; Gainesville (Dixon St.), Tex., supporting Hasegawa San, Tokyo, Japan; Roanoke (First), Va., supporting Faustino Peneyra, Vigan, P. I.; Bloomfield, Ind., supporting Emenga, Lotumbe, Africa; Sault Ste. Marie, Mich., supporting Ishikawa San, Fukushima, Japan.

Nearly one hundred societies have become Life-lines. Your young people can do it.

THANKSGIVING AT DAMOH, INDIA.

This was the first time in the history of the church at Damoh that the community has held a Thanksgiving service. It was on Sunday, the 3rd of December. This Lord's day was set apart as the Thanksgiving Day. The people did not get into the spirit of the meeting and did not get hold of the meaning of the day at the morning service. But at the evening meeting the spirit of the season was manifest.

A table was placed in the front of the church and the people brought their gifts up to the table. I think that the first gift was a sheaf of rice from the field of the wife of the manager of our orphanage farm. Then came a half a flour sack of peanuts from the fields of the same person. Then money and things, a bundle of sugar-cane, some new cloth.

At the evening service a great variety of things came to the table. You would have been glad to see the boys give. You know that they do not get much of a chance to earn money. They put in some extra time and get a little pay for it. When they saw that all of the Christians were having a part in the meeting and were all giving, they, too, wanted to have a part. We

sent to the bazaar and got a lot of pice. Each one was worthy a half a penny. Then we announced that all who wanted to give anything could come to the office just before going to the meeting and that they could receive pay from their accounts. Most of them came and they gave all the way from one penny to thirty pennies. It was great to see them give. No one enjoyed it more than the boys themselves. They were the givers and they were the ones who were receiving the greatest blessings.

Some of the boys went to the jungle and gathered some wild fruits. They fixed them up in bags and brought them. One boy who had two Christian Endeavor pins gave the best one of the two. It cost him twenty cents and he had to work hard to earn that much. One boy brought a handkerchief that he had made himself.

Others of the community brought of their fields. One brought a big white rooster and one brought two little chickens. All of these things were sold the next day and the money was placed in the treasury. And it all amounted to over fifty rupees. Fifty rupees is $16.50. This does not look like very much money, but it is quite a gift for a poor church in India to give. I think that the folks did really enjoy the day. It was truly a great day.

RAY E. RICE.

BIBLE TRAINING IN CHINA

A recent gathering of leaders in our Chuchow station where a course in Bible training was offered. The central figure is Dr. Tewkesbury, the expert teacher training class leader in China. At his left hand is Alexander Paul, and at his right is W. Remfry Hunt, with Mary Mary "the child in the midst." E. P. Gish is sitting at the feet of Dr. Tewkesbury.

HISTORY

OF THE

Foreign Christian Missionary Society

BY THE MISSIONARIES

ILLUSTRATED

Be it known therefore unto you, that this salvation of God is sent unto the Gentiles; they will also hear. (Acts 28:28.)

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D. W. Teachout,
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A. E. Cory,
Secretary.

R. A. Doan,
Secretary.

Bert Wilson,
Secretary.

S. J. Corey,
Secretary.

A. McLean,
President.

F. M. Rains,
Secretary.

INTRODUCTION.

The Foreign Christian Society was organized in Louisville, Kentucky, October 21, 1875. It is incorporated under the laws of Ohio, and has its headquarters in Cincinnati. Isaac Errett was its first president and served till his death in 1888. Charles Louis Loos succeeded him and continued in the office till 1900, when A. McLean was elected. At the present time F. M. Rains, S. J. Corey, A. E. Cory, R. A. Doan and Bert Wilson are the Secretaries; C. W. Plopper, the Treasurer; Justin E. Green, Recorder.

Isaac Errett,
President 1875-1888.

The first work of the Society was done in Europe. That was from necessity, and not from choice. There were no qualified men ready to enter the non-Christian fields. The day the Society was organized two men were approached and urged to volunteer for work in the regions beyond. For reasons that appeared sufficient to them, they decided to remain at home. It was not till the year 1882 that a group sailed for India. The Society is now represented in all the great mission fields of the world.

The following are among the methods employed: Evangelistic, educational, medical, literary, industrial, orphanage, and leper relief. The gospel is preached at the stations, the outstations, in the bazaars, in the temples, at the wells, along the roads, wherever a soul is ready to listen. Schools of all grades are sustained. The missionaries begin with the kindergarten and end with the University and Seminary. Evangelists, teachers, physicians, nurses, Bible-women, and colporteurs are trained for Christ's Service. The sick are treated in the dispensary and hospital. Patients come from near and from far. The medical work is popular because it meets a realized need. Books and pamphlets and periodicals have been published in many languages. Text-books for the School and Sunday-school helps have been prepared. In Africa the language of the people has been reduced to a written form, and much of the New Testament, and more than a hundred hymns have been translated into it. In the orphanages the boys and girls have been taught trades. Some are taught farming, some blacksmithing, some carpentering, some tailoring, some shoemaking, some cooking, some domestic science, and some music. The lepers are gathered in and ministered to and taught.

C. L. Loos,
President 1889-1900.

A summary of the work shows the following: Stations, 45; outstations, 187; missionaries, 187; native helpers, 803; churches, 186; membership, 16,884; Sunday schools, 365; teachers and pupils, 20,560; schools and colleges, 131; pupils of all grades, 6,013; hospitals and dispensaries, 25; treatments in the year, 230,767; value of property on the field, $648,713.35.

The receipts for the first year amounted to $1,706.35; in 1916 they amounted to $522,716.97. The first year 18 churches made offerings; in 1916 the contributing churches numbered 3,376. The whole amount received is $6,786,049.97. The receipts, year by year, are:

1876	$ 1,706.35	1897	106,222.10
1877	2,174.95	1898	130,925.70
1878	8,766.24	1899	152,727.38
1879	8,287.24	1900	180,016.16
1880	12.144.00	1901	171,898.20
1881	13,173.46	1902	178,323.66
1882	25,063.94	1903	210,008.68
1883	25,004.85	1904	211,318.60
1884	26.601.84	1905	255,922.51
1885	30,260.10	1906	268,726.62
1886	61,737.07	1907	305,534.54
1887	47,757.85	1908	274,324.39
1888	62,767.59	1909	350,685.21
1889	64,840.03	1910	360,712.12
1890	67,750.49	1911	379,082.03
1891	65,365.76	1912	400,728.44
1892	70,320.84	1913	434,183.37
1893	58,355.01	1914	464,149.16
1894	73,258.16	1915	425,139.18
1895	83,514.03	1916	522,716.97
1896	93,867.71		

Children's Day was instituted in 1881. The offerings from 120 Sunday schools that year aggregated $781; the offerings from 4,171 Sunday schools in 1916 aggregated $99,530.04. The Sunday schools have given from 1881-1916, $1,579,282.04.

God has marvelously blessed the Society from the first. He has raised up consecrated workers and prospered them in the work. He has blessed and prospered the churches at home because of the efforts put forth by them to preach Christ where he had not been named. It is not too much to claim that the great advances made at home have been made possible, in part, at least, by what has been done to carry the gospel to all the ends of the earth. The Lord has been with the Society, and the Society has been a benediction to all who have prayed and toiled for its success.

The chapters that follow were written by the missionaries. This will account for the lack of uniformity in style. The lack is more than compensated for by the greater accuracy and fullness of detail secured.

INDIA.

The year 1882 marks a new period in the history of the Disciples of Christ. That year records the going of their first missionaries to a non-Christian land: the land of India. The pioneer missionaries were Mr. and Mrs. G. L. Wharton and Mr. and Mrs. Albert Norton, of the Foreign Christian Mission Society, and Misses Boyd, Graybiel, Kingsbury, and Kinsey, of the Christian Women's Board of Missions. This party of eight missionaries landed in Bombay, India, on November 7, 1882. At that time many missionary societies were well established in India. For more than fifty years one society after another had been staking out claims.

Mr. Wharton and his associates preferred to go far into the interior. They proceeded up country to the Central Provinces. These provinces, as the name suggests, are in the geographical center of India. The lady missionaries took up residence at Ellichpur, Berar. Mr. Wharton and Mr. Norton made an interesting but difficult tour through the western part of the Central Provinces. Several places were considered. Harda was finally chosen as the most promising location.

They had chosen well, and now we have a strategic position in the very heart of India. Harda being in the western part of the Central Provinces has a large unoccupied field to the north, which we ought to occupy some time. Bilaspur and Mungeli are to the east and are in the midst of a dense population that gives evidence of an approaching mass movement. Damoh and Hatta lie to the north, and beyond that stretches a vast territory where no work has been undertaken by any mission, and which extends as far as Mahoba, a station of the Christian Women's Board of Missions, one hundred miles away. Jubbulpore, in the center of our field, is a city of 100,000 people. The aggregate population, within the immediate vicinity of our stations is over a million. There are, however, five to ten million persons within the reach of our field that are not as yet reached by any mission.

The several stations of the India Mission are as follows:

I.—Harda.

Every Disciple of Christ should be familiar with the history of Harda, India. It is our first outpost among the non-Christian nations. In the non-Christian nations there are a thousand million persons who have not an intelligent knowledge of Christ. Most of them have never heard of him. Thirty-four years ago at Harda, India, the Disciples of Christ began their share in this world-wide evangelization.

Mr. Wharton, accompanied by his wife and Misses Boyd, Graybiel, Kings-

India's area is 1,802,629 square miles; population, 315,156,396; religions—Hindus, 207,000,000; Mohammedans, 62,000,000; Buddhists, 9,000,000; Animists, 8,000,000; Sikhs, 2,000,000; Jains, 1,300,000; Parsees, 94,190; Jews, 18,000; Catholics, 2,166,524; Protestants, 575,329. Organized churches, 7,480; other places having regular preaching, 6,026. Missionaries (men and women), 5,465; native staff, 39,555; Sunday-schools, 13,626; teachers and pupils, 482,638; hospitals and dispensaries, 559; medical missionaries, 281; treatments in one year, 3,584,617; schools of all grades, 13,120; under instruction, 577,424.

bury, and Kinsey, opened the work in Harda. They arrived there January 25, 1883. It was with great difficulty that they secured a house of any sort. There was in Harda a small Methodist Episcopal Church for the English-speaking people. The members of this church welcomed our missionaries and showed them many kindnesses during those hard days. After some time a three-room bungalow on a low, dusty road near the railway station, was rented from a crafty Parsi who had built it for a billiard saloon. A narrow passage separated it from a much-frequented wine-shop. For some years one and another of our missionary families were compelled to live in this undesirable place. For almost four years it continued impossible to purchase property in Harda. A bungalow and two acres of land was the first property secured. It was purchased November, 1886, at a cost of $2,400. In the meanwhile, in November, 1883, Mr. and Mrs. M. D. Adams arrived in India. They were obliged to live in tents. At the approach of the hot season, a few months later, in company with Misses Boyd, Graybiel, and Kingsbury, they went to Jubbulpore to live till they could decide where to locate a second station. The first convert was Abdul Khadir, baptized on the second New Year's Day following the arrival of our missionaries in Harda. He was a Mohammedan railway conductor. He became interested in Christianity through a little tract in the Hindi language written by Mr. Wharton. Following his baptism he was bitterly persecuted. His occupation on the railway necessitated his moving to a point beyond the influence of the missionaries, yet he remained a faithful Christian till his death.

In January, 1885, Miss Kinsey opened a boys' school. Opposition was soon raised to the Bible being taught. The boys were incited to demand that there be no more Bible lessons. Their request being refused, they walked out in a body. The next day Miss Kinsey and her assistant teacher were present, but no scholars. Some of the boys lingered about outside the building to see what would be done. This went on for a few days and then every pupil returned.

In 1887 a simple-hearted coolie wandered into Harda and heard the Christian message. He was deeply interested in it and was taught and baptized. Returning to his people in the hills he instructed and baptized eight men. Later Mr. Wharton baptized fifty converts in the same locality. At a time when overburdened missionaries could not give personal attention to this little flock they were scattered and what might have been a great work failed of permanent results.

Mr. and Mrs. G. L. Wharton were connected with the Harda Station from its beginning till their second furlough in 1899, a period of sixteen years. In the beginning he secured a few Indian Christian helpers through the courtesy of other Missions. He set himself arduously to work with these helpers in opening Sunday Schools, preaching in the market place, conversing with shopkeepers and touring through the villages. He was a firm believer in the dissemination of Christian literature and in gathering the boys and girls into mission schools. In 1890 he visited Australia and aroused great missionary interest in the Christian Churches. Beginning with 1893, Mr. Wharton devoted consider-

able time to training young men. In 1897 he certificated five as graduates in a three-years' Biblical Course. He was thoroughly devoted to missions, and, at a time when it was necessary for his family to remain in America, he returned to India alone. He died on November 4, 1906. Mr. Wharton was connected with the India Mission twenty-four years and holds a large place in its history. He was widely known and influential in mission circles of India. His heroism, his writings, and his messages, when on furlough, did much to awaken the missionary conscience of the Disciples of Christ.

From the beginning, the unmarried lady missionaries have had an important place in the work. The first were Miss Kinsey, Miss Livermore, Miss Robinson, Miss Judson, and Miss Thompson. Miss Kinsey experienced with Mr. and Mrs. Wharton the initial difficulties in winning the confidence of the people. Her marriage to Mr. Ben Mitchell eventually took her to another mission station. Miss Livermore, who was sent out by the Christian Churches of Great Britain, had an important part in opening primary school work. After a few years her marriage to Mr. Jackson took her out of the service. Miss Sue Robinson joined the force November 17, 1888. She soon took charge of the girls' school. Miss Robinson was the first to fall on the field. She died in Harda, July 26, 1892. Her term of service had been short. The report of her death, however, caused the churches at home to think of the cost of the redemption of India. Miss Hattie L. Judson was sent out at once to continue the work laid down by Miss Robinson. A Sue E. Robinson Memorial Girls' School was erected, which for twenty-five years has been giving India a new womanhood. During the famine of 1897, Miss Judson went to Mahoba to relieve the missionaries there. She worked beyond her strength and died.

Miss Mary Thompson has served longer in Harda than has any other

Orphanage Farm.

missionary. She has been associated with the work since 1891, and is now in her twenty-sixth year of service. She came from Australia as the result of Mr. Wharton's visit, and has been supported all these years by the Australian brethren. Through her they have also contributed liberally to the support of the Harda work. Miss Thompson has devoted herself almost exclusively to Bible teaching in the homes of India's women. Her influence has contributed largely in giving Harda's Girls' School the largest attendance of non-Christian girls of any school in the whole Mission. Miss Thompson is respected and loved by Christians and non-Christians alike, and she numbers among her pupils many secret followers of Jesus.

Medical missionaries have been at work continuously in Harda for twenty-five years. Those serving the longest periods are Dr. C. C. Drummond and Dr. C. S. Durand. Dr. G. E. Miller and Miss Jennie Fleming are also numbered among Harda's medical missionaries. Dr. and Mrs. Durand arrived in Harda on October 20, 1889. Dr. Durand proceeded to open up medical work, and thus another avenue was opened by which access to the needy was made possible. He carried on his work under many disadvantages till in 1894 a plot of ground was donated for erecting a hospital. The building then erected was a small and plain structure, but a great work was done in it for twenty years. In 1897 ground was bought and buildings erected for a leper asylum. Dr. C. S. Durand began this work. It was carried on successfully until 1906, when it seemed wise to transfer the leper wards to Dhar and close the Harda asylum. The year 1897 also records the erection of a hospital and a hospital assistants' bungalow at Timarni, an outstation ten miles from Harda. These were modest buildings, costing only $830, but they make Timarni at the present day the best equipped of Harda's three outstations. Dr. Drummond, soon after his arrival, succeeded Dr. Durand in the medical work at Harda. Dr. and Mrs. C. C. Drummond arrived in India in 1897. Dr. Drummond is now in his twentieth year of service at Harda. During this period he has built up an extensive medical work. He is known all over the district about Harda and patients come to him from far and near. He had the terrible scourges of sickness that followed in the wake of the famine to fight. Dr. Drummond has been decorated by the British Government in recognition of his heroic services during epidemics of plague. An Indian once remarked: "The Doctor Sahib must have been a very wicked man in his younger days, that he must now do so many good deeds to gain merit." Dr. Miller was in charge of the Harda Hospital for a time during Dr. Drummond's leave on furlough.

About the time Mr. Wharton went on furlough in 1899, three families joined the Harda work. They were Mr. and Mrs. G. W. Coffman, Mr. and Mrs. G. W. Brown, and Mr. and Mrs. O. J. Grainger. Mr. Coffman took charge of the educational work, and, during the famine of 1900, he erected the Harda High School. Mr. and Mrs. Brown arrived in India in 1900. Mr. Brown came to India to do educational work. When Mr. Coffman left Harda to open the work at Hatta, Mr. Brown took charge of the educational work in Harda, and continued in charge till 1904, when he was transferred to Jubbulpore, where the new Bible College was to be located. Mr. O. J. Grainger and Miss Maude

Plunkett, who later became Mrs. Grainger, arrived in India in 1901, and remained in Harda till 1906. During this time Mr. Grainger was engaged in both evangelistic and educational work.

The missionary spending the longest period as principal of the Harda High School was Mr. D. O. Cunningham. Mr. and Mrs. Cunningham arrived in India in 1905. Much credit is due Mr. Cunningham for the excellent standard of the school. Mr. H. A. Eicher became principal of the high school in 1912, and at present Mr. W. H. Scott holds this responsible position. During a considerable part of the time the care of all Harda's primary schools and the supervision of the local church and of the district evangelistic work also fell on the principal of the high school.

Three unmarried lady missionaries remain to be mentioned who had an important part in Harda's work. They are Miss Jennie Fleming, Miss Stella Franklin, and Miss Josepha Franklin. Miss Fleming arrived in India in 1906. For two or three years she was associated with Dr. Drummond in the medical work. When Dr. McGavran went on furlough it was necessary for Miss Fleming to proceed to Damoh to take charge of the hospital. She also had charge of the Harda Hospital for a time. Miss Fleming also had charge of the zenana work and of the girls' school. In 1913 she was released from Harda to take up work among the women of Mungeli. Miss Stella Franklin and Miss Josepha Franklin each spent periods at Harda, building up the primary schools and training the teaching staff, a work that the principal of the high school had not been able to do. The missionary wives, too, have had a large place in the educational and pastoral work. Mrs. Drummond has assisted her husband in the medical work from time to time.

Several other missionaries, upon arriving in India, spent a short time at Harda before being located elsewhere. They are Mr. J. G. McGavran, arriving in 1892; Mr. and Mrs. Rioch, arriving in 1898; Mr. and Mrs. Saum, arriving in 1905; Mr. and Mrs. Alexander, arriving in 1908; and Mr. and Mrs. Moody, arriving in 1914.

Missionaries have come and gone, but the result of their labors abides and will grow greater and greater as time goes on. Laborers have been enlisted and trained, a church has been established and set to work. Prejudice has been removed through defining Christianity in terms of service. The darkness of illiteracy is vanishing in the light of education. Public opinion is changing. Some exceptionally able workers have been trained in Harda. Among them are S. N. Powar, head assistant in the hospital, who is in his twenty-first year of service; M. J. Shah, for twenty-five years an evangelist, Bible teacher, and pastor; and Sara Bai, who for years has been Miss Thompson's head Bible woman.

The Harda Church supports W. Isaac, an able evangelist and pastor. He is a son of Sara Bai. This church contributes to the March offering, the Bible Society, the indigenous missionary society, and many other missionary causes. Thirty-nine of its members are now in Christian service in Harda as teachers and evangelists, and on meager salaries. It is not a big church either, only one hundred and four members. The building up of a high school, a girls'

school, and efficient primary schools has been accomplished. The mission as an organization has gradually gained a firm footing. Its equipment includes three missionary homes. A property worth $1,400 has been purchased to found a Christian hostel. Plans are under way to release the present high school building for a primary school, and to erect a $15,000 high school plant. The little dispensary of years ago has been replaced by a modern hospital building. The Society's property in Harda is worth $21,000.

The work has reached out to surrounding villages. Resident teachers and preachers are evangelizing in Timarni, Rahatgaon, and Handia. In Harda about 700 pupils are being educated in Christian schools where the Bible is taught daily. Nine hundred and seventy-five are being reached by Harda's Sunday schools. Thousands are reached annually by the hospital. This work is not being done for naught. The rising generation is going to give many converts.

II.—Bilaspur.

A few months after Mr. Wharton and his party began work in Harda, Mr. and Mrs. M. D. Adams arrived in India. They spent a winter in Harda and then it seemed best for Mr. and Mrs. Adams and Miss Boyd, Miss Kingsbury and Miss Graybiel to proceed to Jubbulpore in search of a suitable location for a second mission station, and for Mr. and Mrs. Wharton and Miss Kinsey to remain to develop the Harda field. A few months prospecting from Jubbulpore resulted in the decision to locate at Bilaspur. The many adventures of the trip by ox-cart, two hundred miles across country, through jungle and over mountains, mark the beginning of our second station. Mr. and Mrs. Adams represented the Foreign Christian Missionary Society, and Misses Boyd, Graybiel, and Kingsbury the Christian Women's Board of Missions. Thus in 1885, two years following Harda's occupation, Bilaspur became the joint station of the two Societies.

Bungalows soon were built and work was begun along various lines as rapidly as possible. In addition to the evangelistic work among both men and women, schools were opened, and before long orphanage work was undertaken. Sunday-schools were conducted from the very beginning, although the church was not organized until 1887. The work was not confined to the town of Bilaspur, but as opportunity afforded schools were opened in adjacent villages, and in some of these Indian evangelists were located. In the famine of 1900, Mr. Adams built the church and this relief work was the means of saving the Christian community and many others from starvation. The social service, of course, greatly increased the influence of the Mission and of the individual missionaries in the community. During these earlier years the ladies of the Christian Women's Board of Missions were building up a large medical work, an orphanage and schools for girls, and an extensive zenana work. No adequate idea of the Bilaspur work can be formed without considering the work of both Societies.

Mr. Adams left India in 1908, having been connected with the Bilaspur work for nearly twenty-five years. Mrs. Adams' health necessitated her spend-

ing considerable time in America and much of the time Mr. Adams was the only representative of the Foreign Christian Missionary Society in Bilaspur. E. M. Gordon worked with Mr. Adams for a time and took charge of the work in Mr. Adams' absence. Mr. Wharton, too, spent a year or two in Bilaspur; Mr. McGavran was there for a short time, and, following the famine period, Mr. and Mrs. J. A. Anderson, experienced missionaries of the English Baptist Society, helped in the Bilaspur work one season. In 1892 Mr. and Mrs. Rambo arrived in Bilaspur and took charge of the orphan boys who had fallen into the hands of the missionaries because of famine conditions. Two years later they proceeded to Damoh to establish a properly equipped orphanage which eventually received all the orphan boys of the Mission.

When Mr. Adams left India in 1908, Mr. and Mrs. McGavran took charge of the Bilaspur work, and for two years they labored in that field, supervising school work, evangelizing the non-Christians, and shepherding a constantly growing Christian community. Mr. and Mrs. McGavran's furlough fell due in 1910, and Mr. and Mrs Saum succeeded them in Bilaspur. The work had reached such proportions that it was absolutely necessary to increase the missionary staff. Mr. Eicher, who had reached India in 1909, spent his second winter assisting in the work. Then he was located in Harda, and in 1911 Mr. and Mrs. Sherman were called from Hatta to take charge of the educational work in Bilaspur and vicinity, so that Mr. Saum might give himself unreservedly to evangelistic and pastoral work. Mr. Saum's furlough was due in 1912 but he stayed on another year. Mr. and Mrs. Sherman remained in Bilaspur till their furlough was due, having charge of all the work for a time after Mr. Saum's departure. At present Mr. and Mrs. D. O. Cunningham and Mr. and Mrs. J. E. Moody are the representatives of the Foreign Christian Missionary Society in Bilaspur. Together with the missionaries of the Christian Woman's Board of Missions they are planning large things for this promising field.

The Foreign Christian Missionary Society owns property worth $14,000 in Bilaspur. This includes a missionary home, a church, and a school house in the town, two school houses in villages, and various small buildings. Another bungalow and a hostel for Christian boys should be built at once. Souls have been redeemed and there is a well-established church with all the usual departments of church work. The Sunday-schools reach over six hundred children, most of them non-Christians. Forty-seven members of the church are in active Christian service, as teachers, preachers, and medical assistants. The missionary once was unwelcome and shunned, but now his every energy is taxed to meet the demands made upon him by Christian and non-Christian. Nearly 300,000 people around Bilaspur wait for social, intellectual, and spiritual redemption.

III.—Mungeli.

In 1886 Mr. M. D. Adams and Mr. G. W. Jackson visited Mungeli, a town in the midst of a densely populated, agricultural district, thirty-three miles west of Bilaspur. It is the head of the civil district called the tahsil, and they saw in it a splendid center from which to evangelize that entire region. They were eager to begin work in this virgin soil, and very soon they took measures

to secure a site for a bungalow. Mr. Jackson was sent to open the work, and for several years he labored entirely in Mungeli. He had both consecration and ability, and it was a bitter disappointment to him when his health failed and he had to lay down his work in India. He did not stay long enough to reap the fruit of his labor, but he at least had the pleasure of baptizing the first convert, Soharin Bai, the wife of Hira Lal. Hira Lal, too, was instructed by him and confessed his faith in Christ, but because of trouble in the family he was not baptized until later. These first converts, won through the efforts of Mr. Jackson, have been the means of bringing a great many into the fold. They first carried the gospel message to their own relatives and brought them in one by one, so that until after the famine of 1897 there was scarcely anyone in the Mungeli church who was not related in some way to Hira Lal.

After Mr. Jackson's return to England, Mr. and Mrs. Anderson took up the Mungeli work for a time, and in 1891 Mr. E. M. Gordon was sent there. Soon after medical work was begun by Dr. Hitt. Dr. Hitt was remarkably successful as a physician and his fame soon spread, but he remained in Mungeli only eighteen months, and after his departure the medical work lapsed until Mr. Gordon's marriage to Dr. Anna Dunn in 1896. The coming of Mrs. Gordon marked a new era in the work. Through her love, patience, and skill, the people began to understand better the spirit of the missionaries and their purpose in coming. Then came the great famine of 1897 and the missionaries were able to be of great service to the distressed community. They rescued hundreds of people. They saved fully five hundred children and found homes for them in various orphanages. The church and hospital were built at that time, and the village and farm of Pendridih were purchased, and there a number of the impoverished Christian families were settled. In 1900 a little church was built at Pendridih, then a school was opened, and later a leper asylum for women was located there. Some time before this a leper asylum for men had been built in Mungeli. These asylums are financed by the Mission to Lepers in the East, and receive a small government grant. They are managed by our missionaries. As time went on schools were opened in other villages outside Mungeli, and plans were made for opening medical work at Barela, a village about half way between Bilaspur and Mungeli. Mrs. Gordon trained Hira Lal as a medical assistant, and he became one of our most valuable Indian workers. In 1907, Mr. and Mrs. Gordon went on furlough, and while in America Mr. Gordon died. He had been connected with the Mungeli work about sixteen years.

When the Gordons went on furlough, Mr. and Mrs. H. C. Saum, then new missionaries, spent some time in Mungeli, and when Mr. and Mrs. David Rioch returned from furlough near the close of the year 1897, they took charge of the Mungeli work. Mrs. Rioch, who is a physician, took over the medical work which had been carried on by Hira Lal since Mrs. Gordon's departure, and the hospital and dispensary which had been planned for Barela were opened. Ill health and the care of her family prevented Mrs. Rioch's continuing in this work, and in 1909 Dr. G. E. Miller was located in Mungeli. In 1914 Mrs. Miller was added to the missionary staff. For two years during Dr. Miller's

bsence on furlough and on duty in Harda, Hira Lal carried on the medical ork in a splendid way, ministering not only to men's physical needs, but their spiritual needs as well.

In these latter years circumstances have necessitated a succession of missionaries in Mungeli. After four years of effective work, Mr. Rioch had to go Damoh to take charge of the Boys' Orphanage. He was followed by Mr. and Mrs. O. J. Grainger. The work throughout the district was developing splendidly under Mr. Grainger, but after three years he was transfered to Jubbulpore. While Mr. Grainger was in Mungeli, Mr. Benlehr was there for a year and a half, and was then sent to take charge of the evangelistic and church work of Damoh. In 1915 Mr. and Mrs. H. C. Saum, fresh from a furlough in America, were sent to continue the development of this most promising work.

In 1913 Miss Stella Franklin took charge of the rapidly growing school work of Mungeli district. She also reorganized the zenana work. Two years later Miss Jennie Fleming was sent there to develop the evangelistic work among women. This includes not only the evangelizing of non-Christian women, but the teaching and training of ignorant converts in villages scattered far and near. In India we must have women to work among women, and Miss Franklin and Miss Fleming are an invaluable addition to the Mission staff of Mungeli. They are living in very cramped quarters and a bungalow should be built for them at once.

The Mission owns $13,000 worth of property in Mungeli, including two bungalows, two churches, and five school buildings, and three hospital and dispensary buildings. The investment is paying in redeemed lives that cannot be valued in dollars. Besides the work in Mungeli town, five villages have become little centers from which resident teachers and preachers are evangelizing their countrymen. There are twenty-eight Indian workers. One of the most prominent is S. N. C. Bishwas, who left a profitable position as a contractor to become a preacher. He knows considerable law and gives much time to securing to oppressed Christians their legal rights. The church has over 400 members. There are Christians in twenty-nine villages, some of them fifteen to twenty miles from Mungeli. Whole villages seem on the point of turning to Christianity. They are a low caste agricultural people, the same class that is yielding thousands of converts in Northern India. The Mungeli field constitutes one of the greatest challenges ever put up to the Disciples of Christ.

IV.—Damoh.

Twelve years passed in establishing work in the Bilaspur-Mungeli field and in strengthening Harda; then Damoh was opened. There was great need that some mission should enter Damoh district, for it had a population of 325,000 persons unreached by any missionary. Some of our missionaries visited Damoh in 1884. Ten years later our Mission faced the necessity of securing a large plot of ground where orphans might be properly housed, disciplined, and trained in agriculture and the trades. Just at that time failure of crops, due to lack of rain, was giving rise to famine conditions about Damoh. To establish the orphanage at Damoh when the famishing children of that

locality also would be rescued seemed an opportune way to open that district to evangelization. In 1894 the Mission asked Mr. and Mrs. W. E. Rambo and Mr. J. G. McGavran to make Damoh their field of labor. In July, 1895, the orphanage was transferred from Bilaspur to Damoh. Two long narrow buildings of mud were put up hastily; one for missionaries, and one for orphan boys. Mr. Rambo fell sick and was taken out of the work for over a year. That left Mr. and Mrs. McGavran in charge of the orphanage and extensive building work. The famine came on and the staff of missionaries had to be increased. It took over two years to get the first bungalow ready for occupancy, and the second and third bungalow could not be provided till missionaries had been living for about five years in tents, native houses, or a bungalow temporarily rented from some government official. During this time great difficulty was experienced also in providing shelter, clothing, food and medical attention for the orphans. Dormitory buildings were turned into school rooms during the day, and school rooms into dormitories at night.

The famine was worst in 1896-7, but quite bad again in 1900. The efforts of all the missionaries were directed toward the relief of the suffering people. Thousands of lives were saved by providing relief work, such as construction of buildings and roads. Starving boys and girls crowded into the Orphanage. Many died. Others were nursed through and added to the crowded quarters for famine convalescents. The government opened temporary orphanages and relief work, and placed much of this work under the supervision of our missionaries. The experiences of our missionaries through these trying days would make several volumes of most interesting reading. Finally our Mission became the clearing-house for children left on the hands of the government. The girls were sent to the Deoghar station of the Christian Woman's

Church in Damoh.

Board of Missions. About 450 boys were kept in the Damoh Orphanage, and homes for many others were found in other missions.

As opportunity afforded each missionary developed his particular line of work. The care of the orphans and the development of the orphanage and its industrial work went on under the supervision of Mr. Rambo. A workshop, a commodious school building, a hospital, a mess room, cook house, and granary were built. The expanse of jungle was converted into cultivated fields. In brief, the Orphanage plant became in the eyes of the native the place of wonders. He saw a towering windmill lifting a constant stream of water from the deep Orphanage well. At the foot of this strange looking iron structure with a big wheel whirling around at the top, he heard the buzzing of a rip-saw, which in ten minutes did what was for him a whole day's sawing. He saw an orderly carpenter shop, where awkward boys were learning to handle skillfully the strange looking tools of an American carpenter. He saw other boys, by the aid of an American anvil and tools, forging all sorts of iron fittings. On the farm he saw fat oxen drawing strange-looking iron plows, that turned deep, broad furrows. He was attracted to the well-kept garden, where, beside India's vegetables, grew also many strange-looking plants. He was impressed with the kindliness of the white-faced man who had talked to him, and the new religion of the white man did not seem such a terrible thing after all. It would take many pages to tell of the preachers, the teachers, and the Christian tradesmen that have gone out from the Orphanage. Suffice it to say, no missionaries have seen greater results of their labors than have the missionaries who labored in the Damoh Orphanage. Mr. Rioch had a large part in the industrial work, while Mr. Rambo was still manager. He succeeded Mr. Rambo as manager in 1904, and in all gave about ten of the best years of his life to this work. Mr. Beulehr arrived in India in 1904, and was associated with the Orphanage until 1912. He succeeded Mr. Rioch as manager in 1907. Since 1915 Mr. Rice has held this important position. The managers of the Orphanage have been greatly assisted by the extensive part their wives have taken in the care of the boys.

The difficult task of organizing a school among the orphan boys fell to Miss Josepha Franklin. Boys up to sixteen years of age had to be set to work at learning the alphabet. No boy was allowed to escape at least the discipline of the school room. Under Miss Franklin's indomitable perseverance and enthusiasm a school of high standard developed. In a few years it began to furnish teachers for our primary schools and candidates for our Bible College and our high school. Not all of the boys could finish the course, but even the dullest and oldest learned to read, write, and do simple sums. The achievement of our Orphanage school is one of the outstanding features of our Mission. At present both Christian and non-Christian boys of the town are in attendance, and village Christians are sending their sons as boarding pupils. Miss Josepha Franklin is the present superintendent. She has been in charge of the school much of the time since its beginning. Mr. Saum and Mr. Alexander and Miss Stella Franklin each had charge of it two or three years.

In 1906 Miss Josepha Franklin opened two schools in the town. One of

these was a primary school for low caste boys whom social custom bars from the municipal schools. The other was for girls. In spite of poor equipment and unsuitable buildings these schools have done great good. Not only children have been reached, but their parents as well, and the school houses have been the scenes of many a social and evangelistic gathering. The superintendent of the girls' school and the zenana missionary always have co-operated in their work among the women and girls. At present Miss Olive Griffith has charge of both of these phases of the women's work. A new building is now under construction and the school is the largest it has ever been.

Miss Stella Franklin began the zenana work shortly after the famine. Her contact with Indian women during the relief work gave her a wide acquaintance and opened to her many a door. She rendered great assistance in the school work, and her work among women took her into many villages out in the district. For ten years Miss Mary L. Clarke had charge of this work, and Miss Griffith has given it considerable attention. Going from house to house teaching the women is very important work. It is in the home that Hinduism and Mohammedanism are entrenched. It is there they must be attacked if India is to be won for Christ.

For twenty years Dr. Mary McGavran has carried on an extensive medical work. It has been largely in behalf of women and children, though many men have been treated. Her fame has gone throughout the district. She supervises a large work at the hospital and dispensary, and makes visits into villages for dispensing and preaching. The best families in the town and district have been brought into touch with the Christian message through her professional visits. A hospital building worth $2,500 was erected in 1908. Dr. Miller and Miss Fleming were connected for a short time with the medical work in Damoh. Mrs. Rioch, M.D., did considerable work among the orphans.

The first church building was erected on the Orphanage premises with funds contributed by the missionaries. The boys did most of the work. The first convert outside of the Orphanage was Nathu Lal, a Brahman, baptized by Mr. McGavran in 1898. In 1907 a good church building was erected on a choice site adjacent to the business center of the town. There have been a large number of baptisms at the Damoh church, and year by year its members have gone out for Christian service in other localities. The present membership is 174, and the Christian community numbers 350. A large Sunday-school work is carried on among non-Christians in the town and nearby villages. Twenty members of the church are engaged as teachers, preachers, and nurses. Our Christian families have a good standing in the community. Alfred Aleppa, Yacub Masih, G. Prashad, and J. W. Brown are Christian gentlemen of great influence.

There are 1,116 villages in Damoh district. The missionary is known and highly respected in many of them. His message is listened to with interest. The pioneer work of touring through the district to break down prejudice and sow the gospel seed should now give place to the more permanent work of opening outposts and locating teachers and preachers in them. Money to make the advance work possible is one of Damoh's greatest needs. The mission-

aries who have been in charge of the local and district evangelistic work are Mr. J. G. McGavran, Mr. H. C. Saum, and Mr. W. B. Alexander. For fourteen years Mr. McGavran did a great work. The orphanage, the building work, and the general station work made large demands upon his time. Mr. Saum was in Damoh two years. He gave his time largely to the local evangelistic and school work. The district work was carried on by evangelists under his supervision. Mr. Alexander was in charge of this work for six years. Mr. C. E. Benlehr at present holds the responsible position. Mrs. McGavran, Mrs. Saum, Mrs. Alexander, and Mrs. Benlehr have done an extensive work among the women.

The work has acquired great permanency. We have an Orphanage plant with buildings worth $25,000. We have a good workshop and a farm of 400 acres. These, with our Orphanage school, provide an excellent boarding and industrial school for Christian boys. We have a good church, a hospital, and a girls' school building on one of the choicest sites of the town. There are three homes for missionaries. This equipment means much for the future of the work.

V.—Hatta.

In 1902 the Mission decided to enlarge the work by opening another station. North of Damoh the field was entirely unoccupied, and it seemed that we must push out into this populous and prosperous district. Land was procured at Hatta, twenty-five miles from Damoh, and plans were drawn up for a bungalow. Mr. and Mrs. G. W. Coffman took charge of the new work, but almost immediately they were compelled to give it up as Mrs. Coffman's health failed, and they returned to America. Work on the bungalow had been begun and Mr. McGavran, of Damoh, took charge of it, until Mr. and Mrs. Rioch were appointed to Hatta. They finished the bungalow and entered with enthusiasm upon the work of evangelizing the towns and villages in the surrounding country. To the preaching of the Word they added the ministry of healing. They were received cordially and prospects were very encouraging, when suddenly they were compelled to return to Damoh to take the management of the Orphanage. Mr. and Mrs. Stubbin then came from Deoghar to work in Hatta and remained about two years. Except for a small school, the work was entirely evangelistic. Mr. Stubbin and his helpers spent their time in camp among the villages, reaching far into the territory to the north. With the assistance of a Bible woman Mrs. Stubbin undertook the evangelization of Hatta's women. After Mr. and Mrs. Stubbin went on furlough, Dr. Miller spent a short time in Hatta, then, because of the paucity of missionaries, no one was there for a year. In 1909 Mr. and Mrs. P. A. Sherman and a small force of Indian workers resumed the task in this neglected field. The little school was reopened. Mr. Sherman and his evangelists gave themselves to the preaching of the Word in Hatta and the villages, and Mrs. Sherman reorganized the zenana work. Kanhaiya Todu, now in the employment of the Indian Christian Missionary Society, was a great help to the missionaries who had been in India only a year. Again, in 1911, there were not sufficient missionaries to man the older work, and Mr. and Mrs. Sherman were transferred to

Bilaspur. For five years Hatta has been deserted. We have there a good bungalow, a school house, and helpers' houses, and we have an audience 120,000 strong. Where is the preacher?

VI.—Jubbulpore.

Our early missionaries were fully awake to the importance of training a native ministry, and in the convention of 1893 Mr. Wharton was instructed to open a training school of some sort, however small the beginning might be. From that time until 1897 he conducted a training class in Harda for evangelists. During the famine every one's time was given to relief work, and the training class was discontinued. The Mission still looked forward to the establishment of a Bible College. In 1899 Mr. Wharton went on furlough and circumstances prevented his returning until 1904. In the meantime, G. W. Brown had arrived in India and had organized a training class. The feeling had been growing that a more central location than Harda was needed for the Bible College, also that we ought to enter one of the larger cities of the Central Provinces. Jubbulpore, which the Mission in the very beginning had considered entering, seemed the ideal place. Three other societies were working there, but a population of 100,000 justified our entering. Accordingly, in 1903, it was decided to locate the Bible College in Jubbulpore. A bungalow was rented, and Mr. and Mrs. Brown and the students were transferred to the new station. In the fall of 1904 Mr. Wharton joined Mr. Brown. He had spent his last year in America raising funds for the Bible College. Search for a building site was begun, and eventually a splendid plot of six acres in the European section of the city was secured. On it was an old bungalow, which, though rather dilapidated, housed the press until 1912. Arrangements were made for building as soon as possible. Soon after the buildings were begun Mr. Wharton fell ill. He went to Simla for a rest, then to a hospital in Calcutta. There he died November 4, 1906, twenty-four years after he had entered the field.

Mr. Grainger then went to Jubbulpore to be associated with Mr. Brown, and he has had a large share in the work of the Bible College and press.

Since the Bible College was opened seventy-six young men and sixty-one

Christian Lepers.

young women have been enrolled. A strong course of study was outlined by Dr. Brown and it has been followed closely. Text-books were not available for many of the subjects, and much of the work had to be done by lectures. Books have been prepared and others are in preparation to meet this need. Both Dr. Brown and Mr. Grainger have worked on these books. In addition to class-room work the students are given practical training. The men conduct Sunday-schools and bazaar preaching, and are taken out into the district for evangelistic work. The women are trained as teachers and Bible women. Mrs. Brown and Mrs. Grainger have given valuable service in many ways. Mr. and Mrs. W. C. McDougal were in Jubbulpore for a time, during which both Mr. and Mrs. McDougal had a part in training the students. During his short stay in India, J. C. Archer had a share in the Jubbulpore work. Since 1908 the Mission staff has included a single lady to assist in teaching and training the women and to conduct the zenana work. Miss Griffith, Miss Stella Franklin, Miss Josepha Franklin, and Miss Mayme Jackson have served in this capacity. Miss Jeter has undertaken the work recently.

A valuable phase of the Bible College work is the summer school for evangelists, held for two weeks each year. Missionaries of other stations co-operate in this work, and evangelists of other missions, as well as our own, are in attendance.

Soon after we entered Jubbulpore the press was established. In December, 1904, the first copy of the Christian Sahayak was issued. It was begun as an eight-page paper and has grown to sixteen pages. The subscription list, too, has grown, and the Sahayak is one of the most widely circulated papers in the Hindi language area. Various missionaries of both the Foreign Society and of the Christian Woman's Board of Missions help in the preparation of material for the Sahayak. The press is one of the best in Central India. Periodicals are published for various religious bodies. Last year 4,000,000 pages of distinctly Christian literature was published, besides educational and other matter. In November, 1912, the old press building burned and a new plant was put up at once. Since then the work has grown rapidly.

Before our Mission entered Jubbulpore the other societies at work there had arranged among themselves a division of all the territory surrounding Jubbulpore, but in 1911 the Church of England Society offered to sell us a bungalow in the town of Barela, some ten miles away and to withdraw from a territory about 750 square miles. Their offer was taken up at once. We now have a school and a resident evangelist at Barela, and, so far as is possible, evangelistic work is prosecuted throughout the district. Mr. and Mrs. W. C. McDougal did considerable touring in this territory. Mr. Scott spent some time among these people his second winter in India. They are an aboriginal people who could be evangelized comparatively easily if we had a sufficient force of missionaries and Indian evangelists.

Jubbulpore is an important missionary center in India, where many conventions and interdenominational gatherings are held. In 1916 the National Missionary Conference, representing the main current of missionary life and thought in all India, met in Jubbulpore.

The Mission owns $38,000 worth of property. Most of this is in excellent repair. It includes the Bible College and dormitories, the press building and two bungalows in Jubbulpore, and a bungalow and school house at Barela. The church has about eighty-five members. Eight Sunday-schools are carried on, with a total enrollment of 600. Fifty homes are visited regularly by the zenana workers.

SUMMARY.

It is thirty-four years since our first missionaries took up their residence in the old billiard hall in Harda and undertook to master the language of a strange people to whose evangelization they felt divinely called. There have been difficulties, failures, mistakes even, but withal there has been a steady and substantial growth. To-day the Foreign Christian Missionary Society has thirty-five missionaries and six stations in India, with property valued at $117,350. There are twelve outstations and 145 Indian workers. We supervise two leper asylums and have seven hospitals and dispensaries. Twenty-eight evangelists and nine Bible women give their entire attention to the preaching and teaching of the Word. Our high school, four middle schools, and seventeen primary schools have an enrollment of 1,650. We have a splendidly equipped Bible College for the training of Indian workers; the Damoh Orphanage, with its farm and industrial school; and the Mission Press at Jubbulpore, with a constantly widening field of activity. Our forty-six Sunday-schools enroll nearly 3,000 pupils. We have trained and capable Indian workers, such as M. J. Shah and Samson Powar, of Harda; Hira Lal and S. N. C. Bishwas, of Mungeli; G. Prassad, Alfred Aleppa, and Yakub Masib, of Damoh. We have consecrated younger men and women of ability who will grow into the leaders of to-morrow. Best of all, as the result of the work of the Christian Woman's Board of Missions and the Foreign Christian Missionary Society, there is an Indian church of 1,500 souls, with a Christian community of 2,750. These are the visible results of thirty-four years' labor, the things that can be counted and tabulated. Who can measure the silent influence of these years? "The kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till it was all leavened." There is abundant evidence that in India the leaven in working.

JAPAN.

On Gladstone's tomb in Hawarden Chapel, England, are the words composed by Gladstone himself: "Jesus Christ is the one hope of our poor, wayward, wandering human race." It is similarly the conviction of every Christian traveler who has visited Japan, of every missionary who has labored there, that Jesus Christ is the one and only hope of poor, ambitious, idol-serving Japan.

Japan consists of five principal islands and a number of smaller ones. Area, 161,198 square miles; population, 52,985,423. Religions: Shintoists, 24,000,000; Buddhists, 19,858,000; Animists, 2,000,000 Catholics, 76,134; Greeks, 34,782; Protestants, 82,500; organized churches, 877; other places having regular services, 1,743; missionaries (men and women), 1,123; native staff, 3,132; Sunday-schools, 2,312; teachers and pupils, 143,821; schools of all grades, 351; under instruction, 29,465.

The First Missionaries.

The first representatives of the Disciples of Christ to make him known to Japan were Charles E. Garst and George T. Smith. They came with their wives to Yokohama in 1883. After six months' study of the language they took a long journey by boat northwards and opened the first station in Akita, in May, 1884. The following Sunday their first service was held for the Japanese. On July 7, two persons who had previously acknowledged Christ were baptized; and on July 31, a Mr. Matsumura, their first convert from paganism, was baptized.

Mr. Smith came from Warren, Ohio, where he had served as pastor. With him came little Elsie Smith, six years old, and his wife, Mrs. Josephine Smith, who died in Akita, March 23, 1885. A chapel in her memory was built by the Christian Woman's Board of Missions in 1889. Mr. Smith, after marrying again, returned to Akita and labored for several years. In 1902 he and his wife returned from Japan. The Smiths were gifted and energetic workers. They and the Garsts reached Akita when the city had scarcely awakened from its medieval conservatism. Though persecuted and obliged to undergo real hardships, they persisted and triumphed.

Mr. Garst was a graduate of West Point. He was won to the plea of the Disciples by reading the Christian Standard. In many localities of Japan Mr. Garst is still remembered as "Single Tax Garst." He was a fearless advocate of "Single Tax," and made many suggestions which helped the Japanese socially and industrially. From Akita and regions around the city, as well as in and around Sendai; and in and among the outlying cities of Tokyo, he earnestly and effectively preached the gospel. The mission suffered a great loss when its veteran passed away, December 28, 1898. His last words were: "This is the victory that overcometh the world, even our faith." His remains rest in Aoyama Cemetery, Tokyo. Mrs. Laura Delany Garst, his wife, has continued as a missionary champion since her return to the United States, and has lived to see Miss Gretchen, her eldest daughter, come back to Akita where she was born, and where her father and mother won their first converts, and first shared the reality of their Lord's sufferings.

Reinforcements and Changes.

In the year 1886 the workers were re-enforced by the coming of Miss Kate V. Johnson and Miss Calla Harrison. In 1888 the group in Akita thought best to divide their forces, so the Garsts and Miss Johnson went to Tsurugaoka, a city south of Akita; the Smiths and Miss Harrison remaining in Akita. In 1890 the Garsts returned on furlough, and all the missionaries retired from the north to Tokyo, which had been adopted as a new center of labor. The Christians in Akita and Tsurugaoka were visited from Tokyo, but for five years the work opened in the north was left without a resident missionary.

Two Periods.

Looking over the mission history of three decades and a half, the Japan Mission's development falls into two periods: the first from 1883 to the opening

of the twentieth century; the second from the dawn of the century to the present. The first period was one of experiment, location, and labor, without schools. The second period opens with well-defined stations at Akita, Sendai, Tokyo, Takinogawa, and Osaka; and the beginning of the schools. Schools had been attempted during the first period, but the mission force was too small, and the society was financially unable to sustain them. The Garsts and Smiths went to Japan but eight years after the foundation of the Foreign Christian Missionary Society. The Society itself was yet in knee breeches. Just at the time the missionaries all retired to Tokyo a great reaction in Japan set in against missionaries and against Christianity. In 1889 Japan's constitution was promulgated and the national pride asserted itself. The country was irritated by what was called extra-territoriality. This big word meant that foreign governments had control over their own subjects in Japan; and in retaliation Japan imposed many restrictions upon foreigners. Japan, therefore, agitated for a standing like that of first-class nations, and she continued her agitation until her wish was granted, in 1899.

This awakening of national life, this girding of Japan for her wars, her commercial and territorial expansion, was seized upon by the conservative and backward elements of the land, to stay the promising development of Christian missions. During the period from 1882 to 1891, in all missions working in Japan, there were 26,268 converts gained. But from 1891 to 1900 —a like period of nine years—there were only 6,708 baptisms. But from 1900 to 1909 there were 36,834, which clearly indicates that the reaction had about passed away. Our pioneers to Japan had not gained their foothold, and had

Kindergartening for Christ.

not established a school—till the wave of repugnance to Christianity struck Japan. Had the Garsts and Smiths gone to Japan in 1873, instead of 1883, the Japan mission could treble the showing it can now.

There are some people who are impatient for big returns. They are like the boy who addressed his father: "Pa, can God make a two-year-old colt in a minute?" "Yes," replied the father, "but he would not be two years old." God could do all the missionaries have done in a day, but it would not be the Great Commissioner's method. In Nebraska or Kansas, or Illinois or Indiana, a plow, a road scraper and a few horses, properly superintended, will prepare a railroad bed for the ties in short order. But in Japan mission work is like cutting a roadbed through a granite mountain, where every foot of the way has to be conquered by tremendous exertion.

One final word before the mission is reviewed in order by stations. There is but one representative left of the first comers. Her name is Miss Kate V. Johnson. She reached Japan July 18, 1886, and is still in the work. Miss Johnson knows the Japanese, their customs, and their language like a native. Many girls have been raised in her home, and for years she has engaged in evangelistic labor. Miss Johnson has seen more years of service than any missionary of the Disciples in Japan, and just about double the years of any male missionary.

The Mission by Stations.

Akita. The city of Akita is situated but a few miles from the Sea of Japan. It is the provincial capital, a city of some 40,000. It was without a railway until 1904. Here the early workers baptized their first woman convert from paganism, Mrs. Ino Funasaka. This saintly woman, baptized in the autumn of 1884, has lived in Tokyo for a number of years. Mr. Yosaku Kudo, also one of the converts of 1884, now nearly eighty years of age, still lives as a witness of the first labors.

In 1892 the Japan missionaries were reinforced by the coming of Mr. and Mrs. Stevens, Miss Mary Rioch, and Miss Lavenia Oldham. After three years of residence in Tokyo, the Stevenses went north and reoccupied Akita. Here they labored until 1907, when, owing to Mr. Stevens' health, they retired from Japan. Dr. Nina Stevens spent some time in the practice of medicine, until her other mission work required her full attention. The Akita kindergarten, started by her, is now housed in a beautiful building.

For short periods Miss Rioch, Miss Armbruster, and Mr. Davey labored in Akita. Miss Jessie Asbury came on a visit to her sister, Dr. Stevens, in 1896. A few years later she came out as a missionary and labored in Akita until her removal to the city of Sendai. In 1903 Miss Rose T. Armbruster came to Japan. After a short stay in Osaka and Tokyo, Miss Armbruster went to Akita where she has labored and traveled in evangelistic labors for women and children.

In 1904 Wm. H. Erskine and wife joined the Akita force. Here they labored during their first period of service. Mr. Erskine began regular teaching of English in the middle schools of the district. He has been an earnest advocate of self-support among the churches, and the improvement in this respect in the Akita district is mainly due to his initiative.

C. F. McCall and wife came to Akita in 1909. They arived in Japan in the autumn of 1908, and spent the first few months in Osaka. Mr. McCall has emphasized evangelism. He began meetings in the city park, which are held annually during the cherry-blossom season. The evangelists of the district all gather in Akita to assist. Many books and tracts are sold. The McCalls are scheduled to remove to the city of Tsurugaoka, where years ago the Garsts and Miss Johnson resided. It is a city of 25,000. The city itself and the regions to the south afford a vast field for gospel seed-sowing.

Miss Gretchen Garst came back to Japan as a missionary in 1912. Some time was spent in Tokyo in attending the Japanese language school. She has charge of the kindergarten in Akita and the activities connected with it.

The last re-enforcement for Akita were Mr. and Mrs. Oliphant, who came to Japan in January, 1914. They spent a year and a half in Tokyo, studying the language, before their removal to the north.

The labors of the missionaries in Akita have been confined chiefly to the city and the inviting regions to the south. Near Akita is Tsuchuzaki, a seaport of some 15,000. There a good work is carried on. Tsurugaoka, Sakata, Shinjo, Fujishima, Amarume, Kwannoji, and Honjo are the outstations. Meetings are held in other towns and cities. Five church buildings have been erected in the district and two mission dwellings.

Sendai. The work in the district known as Sendai lies midway between the work in Tokyo and that in Akita, and centers in and around the two cities of Sendai and Fukushima; the former capital of Miyagi Province, and the latter a commercial city. Both are very important when viewed from the standpoint of missionary work. The missionaries in both of these cities divide their time between the direction of various forms of city church work and that of eleven outstations.

Sendai has a population of over 100,000, and is a school center, attracting thousands of students, and possesses army barracks accomodating 20,000 soldiers. It has long been a place of great missionary activity, the personnel of the missionary force representing practically all the leading religious organizations. In Sendai the government has established a university, two technical schools, a medical school, together with all the necessary subordinate schools.

Sendai has sixteen Shinto shrines and sixty-seven Buddhist temples. Every morning at daybreak the drums are heard beating in the temples of the sun goddess, Amatsusama. Idols of various kinds appear for sale at scores of shops in this city. In thousands of Japanese homes the god-shelf has lost none of its idols. Its nightly candle is still kept burning, the food and drink are placed before its gods.

The work in Sendai district was opened by Mr. and Mrs. M. B. Madden in 1897. For one year they resided in Fukushima and then removed to Sendai. G. T. Smith, C. E. Garst, and E. S. Stevens had done some evangelizing in earlier years. In 1892 two Japanese pastors were located in the district. A few small groups of Christians were already awaiting the Maddens when they arrived. From 1900 to 1905 Miss Carme Hostetter was located in Sendai.

Miss Rose Johnson, who came to Japan in 1906, spent some time in Sendai and then removed to Fukushima, where she labored till her return to America.

Mr. Madden, in his tireless evangelistic labors, has traveled in the footsteps of Mr. Garst. The church buildings at Sendai, Akozu, Haranomachi, and Fukushima were built under his inspiration and direction, as well as the mission residence in Sendai. Perhaps no missionary of any mission laboring in the district has ever quite equaled him in the miles he has traveled, or the sermons he has preached to thousands and thousands of Japanese.

In 1907 Mr. and Mrs. C. E. Robinson reached Japan for labor in Sendai. Mr. Robinson shared with Mr. Madden the labors of the district until the latter removed to Osaka. Mr. Robinson is another soldier missionary, having served during the Spanish war in the Philippines in the "Twentieth Kansas."

Fukushima is a city of 40,000 inhabitants. With its railroads, its banks, and its silk industry it is well known as the commercial center of the middle northern part of Japan. The people generally are not hostile to Christianity. Indeed, among those who understand it, there is a marked sympathy, and, to a certain extent, co-operation. With the right emphasis placed upon Christianity, with the right approaches made use of, even this people, seemingly wholly absorbed in material things, can be won for God and for His Kingdom. The people of the surrounding towns and villages are plainly in a state of inquiry. Within easy reach of Fukushima there are fifty towns with populations of from 2,000 to 20,000. The larger towns to some extent are cared for in a missionary way, but the smaller ones generally remain untouched, while multitudes of villages are never entered by a Christian evangelist, but are regularly influenced by the native priest. No more magnificent challenge of rural evangelization exists in the world.

In all this work good use can be made and is made of Christian literature, which reinforces the personal work and preaching in places inaccessible to any Christian worker. In a small way such a work has been done, but it has been confined to the city of Fukushima. For the future, as far as possible, it is planned to extend this work so as to touch many of the neighboring villages. A systematic, wise extension of this work to every village within reach, followed by personal visits and continued oversight, should bear an abundant harvest.

In 1912 Thomas A. Young reached Japan accompanied by his bride, the former Miss Stella Walker Lewis. After a period of language study they removed to the city of Fukushima. Mr. Young has worked intensively for the strengthening of the Fukushima church. He has very successfully conducted the work of the Sunday school. At Omori, a village near Fukushima, every child in the village is enrolled. Mrs. Young has a large constituency of women who attend her meetings held regularly throughout the environs of Fukushima. The Sunday-school meeting in the Fukushima church has to have two sessions in the morning, as the building is too small, and one class of boys has to meet in the afternoon. Four of the nine classes are for adults, one of which is conducted in English. The enrollment of 175 could be larger if there was more room to accommodate the people. The building is being enlarged while this is written.

Osaka Station. Osaka is the great manufacturing city of the Far East. The population is increasing rapidly and numbers 1,226,000. It is called the Chicago and sometimes the Manchester of Japan. A cloud of smoke from a forest of factory chimneys hangs over the city. Osaka is a great seaport, and its manufactured articles go to all parts of the world. Thousands and thousands of women and children are employed in the numerous factories. The church building erected in 1906 was a gift of Oscar Rakestraw, of Angola, Indiana. It is in a part of the city called Tennoji, meaning Heavenly—king—temple. The name is from a famous old Buddhist temple close by the mission home. The temple was erected in the year 600 A. D., and boasts of having the largest bell in the world. This bell was set up in 1902, and is four times the height of an average Japanese man. In Osaka are the remains of Japan's most famous castle, built by the military ruler of Japan, Hideyoshi, in 1583.

The first missionaries of the Disciples who labored in Osaka were Miss Bertha Clawson and Mr. and Mrs. R. L. Pruett, who began their labors in 1899. In September of 1900, Mr. and Mrs. C. S. Weaver reached Japan, and after about a year's residence in Tokyo, they removed to Osaka and did a good work until their furlough in 1907. In 1905 Miss Stella Walker Lewis joined the workers in Osaka and toiled there until her return for her furlough, which culminated in her becoming Mrs. Young.

In 1906 Mr. and Mrs. R. A. McCorkle came to Osaka. Their retirement from Japan some years later necessitated the sending of the Maddens from Sendai to Osaka.

Owing to shortage of workers, and owing to the drawing of missionaries from Osaka to other stations, and owing, too, to the retirement of several of the missionaries from the Japan field, the Erskines, on their return from furlough, were sent to Osaka.

Besides the Tennoji church building already mentioned, Osaka has two mission dwellings, a kindergarten building, and a lot on which a $5,000 building will be erected for an institutional church. The school connected with this institution has already been opened with an attendance of one hundred students. Every night the Bible is taught to the students.

Home Economics and Music Building, Tokyo.

Besides several preaching places in the city, there is an outstation at Gose and another at Oki. Nine Sunday schools are conducted in the city and at one of the suburbs. Street preaching is conducted six times monthly at the markets, which are thronged with buyers.

Bible study classes in Osaka, as well as at other stations, are conducted. These were started under the encouragement of R. A. Doan, a member of the Commission that visited Japan in 1914.

Osaka is a great idolatrous city. It is an immense field abounding in opportunities. The missionary force has seen many changes. In some ways Osaka has proved a difficult field. But fortunately the missionaries chose fine locations and the Society has well equipped the station with needed buildings. Like every other field, Osaka lifts its hands and beckons, "Come over and help us."

Tokyo. Tokyo has an area of one hundred square miles. The World Almanac for 1916 gives Tokyo a population of 2, 033,321 and the sixth place in world rank; New York, London, Paris, Chicago, and Berlin only having more. Tokyo is the largest and most important city in Asia. Its student population numbers 100,000. Students flock to Tokyo from all parts of the Far East.

About everything Oriental is made in Tokyo, and about everything Occidental is imported and sold. In Tokyo is the Imperial Palace, hidden behind high walls of solid masonry, and surrounded by beautiful parks and moats. It is forbidden to public gaze. The city has many magnificent palaces, schools, banks, and barracks. Tokyo is a collection of cities, with many parks and canals. Within the memory of the missionaries the streets have been widened, street cars have been extended, and many modern buildings erected.

About the first work of the Disciples in Tokyo was the preaching of Mr. Eugenese Snodgrass in Hongo Ward, in 1890. Mr. and Mrs. Snodgrass came to Tokyo in 1888. Miss Loduska Wirick came to Tokyo in 1890 and started work in Koishikawa Ward. The first chapel building in Tokyo was her gift. In 1906 the building was removed from its rented lot to a lot purchased near the mission home in Koishikawa. The new building is commodious and convenient. The last years of Miss Wirick were spent as an independent missionary. She passed away April 30, 1914. Hon. Sho Nemoto, a member of Parliament, and Hon. Taro Ando, former Japanese Consul at Honolulu, were among the speakers at her funeral; both men spoke highly of Miss Wirick's missionary labors.

For years Tokyo has served as a center of missionary labor. Most of the missionaries have spent some of their first months within its borders. Since her return from the north of Japan, Miss Johnson has made Tokyo her home. She has reared many girls, among whom are Mrs. Suto, a Bible woman, and Miss Tsuchiya So, a gifted musician.

Miss Rioch and Miss Oldham have labored in Ushigome Ward almost continuously since their arrival. Miss Oldham has led a large number of young men into the ministry, and the second chapel erected in Tokyo was built by her private funds. For many years Miss Oldham conducted a day school for poor children at a place called Tanimachi. Miss Rioch and Miss Oldham had been

in Tokyo but three months when eight homeless girls were placed in their care. Since that time they have always had a large number of girls in their home. These they have educated and trained for Christian work.

Years ago Miss Rioch opened a day school for children in Koishikawa Ward, at Matsugaecho. The school has grown to an attendance of two hundred and fifty. The work has been supported by the Christian women of Canada. After her marriage to Mr. George Miller, in 1915, Miss Rioch returned to America.

Mr. and Mrs. H. H. Guy came to Tokyo in 1893. The first period of service was spent in evangelistic labor. Returning from furlough in 1902, Mr. Guy gave his attention to founding the Bible School, made possible by a gift of Governor F. M. Drake. The third chapel in Tokyo was built by Mr. Guy in Hongo Ward in 1900.

Mr. P. A. Davey came to Tokyo in 1899. On his first furlough, in 1905, he was married to Miss Marian Benson, of Melbourne, Australia. The Daveys have labored both in Hongo and Koishikawa Wards. For years Mr. Davey has conducted a very successful Bible study class at Oriental College. Although this is a semi-governmental institution, no restriction is placed upon the free explanation of Christianity. Two young men who gave their lives to Christian work as a result of Mr. Davey's labors are Mr. Wada, a minister, and Mr. B. Matsuzawa, Japanese Young Men's Christian Association Secretary at Honolulu. Years ago Mrs. Davey had a Sunday-school class in Hongo. One of the girls is now a Bible woman, and another is a teacher in the girl's school at Takinogawa.

Mr. Fred E. Hagin and wife came to Tokyo in 1900. Mrs. Hagin has been very active in her labors among women. Mr. Hagin has opened work in the city of Kofu and Chiba, and the towns of Toride and Katsurra, where pastors are located. In 1914 he opened the work in Hachijo Island, one hundred and fifty miles from the main land. No work was being done among the ten thousand inhabitants of the island.

Tokyo has three missionary residences and three chapels. A little Sunday-school building, erected by the Guys at Dairokuten, was the gift of Mr. McLean. The day school founded by Miss Rioch is housed in two buildings. Two kindergartens are conducted in the city and a number of preaching places besides the three main churches. Seven pastors are located at points near Tokyo, and besides a number of towns where evangelistic services are held, there are twelve places outside of the city where there are groups of Christians. The cities of Kofu, Shidzuoka, Mito, and Chiba, where there are resident pastors, are very important, as they are large cities and capitals of their respective provinces. The Japan Mission has placed Chiba and Kofu on the schedule as places where missionaries will be sent as soon as the Society can send them. Chiba, the first to be entered, is a city of 30,000. It has important schools, among them a medical school ranking with the medical college of the Imperial College in Tokyo. South of Chiba city there are hundreds of towns, and a population of nearly a million who are unevangelized.

The students and friends at Eureka, Illinois, have pledged $12,000 for an

Institutional Church in Tokyo. One-half of the sum has been paid, and before long the evangelistic opportunities of Tokyo will be utilized by the erection of a suitable building. Already Eureka has sent six missionaries to the Japan field.

In the last few years a school for teaching the Japanese language has been founded in Tokyo. Owing to its utility and success the new missionaries of the Society usually spend two years in Tokyo in language study.

Takinogawa. Our boys' and girls' schools in Japan are located in a beautiful suburb situated to the north of the city of Tokyo. No schools of similar grade are in this immediate vicinity, yet the educational center of the city is near enough to put the schools in close touch with institutions of higher grade. Takinogawa is but thirty minutes ride from the Imperial University and the first Higher College, and is neighbor to one of the government agricultural schools. Two railway stations are within easy reach and an interurban electric line passes within a few minutes of the schools; which, with the city lines, gives them access to any part of the city. A more advantageous location could hardly have been chosen.

The Educational Work.

The schools are the outgrowth of long years of desire and prayer. The pressing need of trained evangelists, both men and women, was felt at the very beginning of the work in Japan, but the scarcity of funds and proper equipment necessitated long years of delay. The first efforts in an educational way were put forth in Akita City years ago, in an English school; but this school was destined to have but a short existence. The next school was established in Tokyo, under the direction of H. H. Guy and F. H. Marshall. This work was carried on for some time under very unfavorable circumstances. When Mr. Marshall was compelled, owing to Mrs. Marshall's ill health, to return to America, and Mr. Garst died, the work was given up. The desire for an educational plant, however, did not wane. Mr. Guy's return from furlough and the visit of Secretary F. M. Rains to Japan in 1901, were the beginnings of an effort which resulted in the raising of the necessary funds for the establishment of Drake College. Seldom has the visit of any secretary resulted in a greater blessing than that which followed F. M. Rains' first visit to Japan.

The Boys' School.

The beautiful compound of the boys' school was purchased in the spring of 1903, and comprises about three and one-half acres of land. Five-sixths of an acre of the land was presented to the school by the widow of the former owner, Mr. M. Nakamura, who was at one time Vice-Minister of Home Affairs. The grounds lie in three terraces and are covered with magnificent trees and flowering shrubs. The main college building is a frame structure with five class-rooms, an office, a teachers' room, and a library on the ground floor. On the second floor are the auditorium, with a seating capacity of four hundred, a science lecture-room, and two laboratories. This building accommodates the Middle School. Joining this building is a large students' waiting-room.

The Dean's home and the boys' dormitory are also frame buildings. The dormitory affords accomodations for fifty students. A new building for the Bible College was erected in 1914. This frame structure, with its large chapel, affords ample class-rooms. At present the local independent Japanese church holds its services in the chapel.

Drake Bible College.

This institution came into actual working existence in the spring of 1903. The classes were first held in the Hongo Church, Tokyo. H. H. Guy was Dean, and was assisted by Professor K. Ishikawa and the Hongo Church pastor. As soon as the buildings on the new compound were completed, the work was transferred to Takinogawa; this was done in the fall of 1904. At this time also R. D. McCoy arrived in Japan with his family and joined the boys' school faculty. Courses are given in the following studies: New Testament and Old Testament Introduction, Life of Paul, History of the Disciples, New Testament Times, New Testament Exegesis, Life of Christ, Church History, Pastoral Theology, Evidences, Prophecy, New Testament Greek, Logic, Ethics, and Psychology. English is also added to the course in each year. Thirty-three men have completed the prescribed courses. Seventeen of these are now engaged in active ministry in Japan, and four others are in America studying or engaged in Christian work.

The Middle School.

In September of 1906 the Middle School department was opened. Only two classes were started at first, as the attendance for the first year was necessarily very small. The school received full government recognition in the summer of 1907, and since then it has gained steadily in numbers and in influence. At present the full complement of five classes is being conducted, and one hundred and sixty students are enrolled. The first graduation exercises of the Middle School took place in March, 1910. The alumni number one hundred and sixty. Many of these are seeking higher education in colleges and universities, and others have entered the business world.

From the very beginning Professor K. Ishikawa has been president of the Middle School. He left a good position in the Peers' School to become one

Drake College, Tokyo.

of the founders of the Takinogawa educational plant. The Middle School is largely self-supporting. It has a good name in the city, and has attracted a superior lot of students. At the present rate of success the plant will have to be enlarged, or students will have to be turned away; as two hundred is the limit that can be accomodated in the present building. Since the return home of H. H. Guy and family in 1907, R. D. McCoy has been the mainstay of the boys' school. He is at present Dean of the Bible School. In 1908 A. W. Place reached Takinogawa and taught in the boys' school until his return to America. P. A. Davey, of Tokyo, gave a part of his time to teaching in the Bible School for several years.

The Margaret K. Long Girls' School.

This school, with a three years' course, was begun in 1904 in rented quarters in Tsukiji, Tokyo. The house was not at all adapted for school work, but for two years the work was carried on most enthusiastically. Miss Bertha Clawson was called from her evangelistic work in Osaka to take charge of the school, and has been its president ever since.

In 1906 land was bought adjoining the campus of the boys' school at Takinogawa, Tokyo, and work was begun on the building. It contains seven classrooms, dormitory rooms for fifty girls, a chapel, library, waiting-rooms, offices, a dining-room, kitchen, and a comfortable seven-room house for the foreign teachers. In the spring of 1907 Miss Mary Lediard was appointed to the school.

Home Economics. In 1912 Miss Parker began the Home Economics Department in some of the dormitory rooms, and in 1914 the new Home Economics and Music Building, consisting of seven classrooms, two foreign studies, foreign dining-room, Japanese etiquette-room, kitchen, and laundry, was built, and was dedicated by the Society's Commission to the Orient, consisting of Secretary Stephan J. Corey, R. A. Doan, and Professor W. C. Bower. There have been forty-four enrolled and there are eleven graduates.

Music. In 1913 Miss Winifred Brown came to take charge of the music. There are now thirty-nine students in this department. One has graduated from the teachers' normal course.

Religious Results. Much active religious work is done both among the pupils and teachers. *All but two of the graduates have become Christians during their stay in school.* The students assist in the churches and Sunday schools of Tokyo and six Sunday schools in the vicinity of the school. They conduct a weekly meeting for women and a Christian Endeavor Society.

The schools and church have gained the good will of the community and a steady, healthy growth is anticipated.

The missionaries in the girls' school are Misses Clawson, Parker, Brown, and Lediard. The present Japanese staff numbers twenty-four.

The High School.

In April, 1908, the High School Department was added. This school has a five-year course similar to the regular government course, with the addition of Bible, Music, and English. In 1913 partial government privilege

was granted to this department. In 1909 Miss Edith Parker joined the force. The missionaries are assisted in all deparments by a strong force of Japanese teachers.

Thirty-four students have entered the Bible School since the beginning, and twenty-one have graduated and have spent more or less time in the evangelistic work of the school. One hundred and twenty have entered the High School and twenty have graduated. At present, 1916, there are a hundred and four enrolled in all departments.

In 1908 a home on the girls' school compound was constructed for the foreign teachers, and Mr. and Mrs. Place occupied it while they were in Japan. In 1912 a kindergarten consisting of a circle-room and two classrooms was built by Mrs. Place on the compound, and the work was begun by her. Miss Brown is at present overseeing the work. There have been seventy-four pupils enrolled and thirty-seven graduates.

CHINA.

Dr. W. E. Macklin reached Shanghai January 29, 1886. After six months' study of the field he located in Nanking. That year A. F. H. Shaw and E. P. Hearnden, of London, joined him. The next year F. E. Meigs and E. T. Williams and their families, from America, were added to the Mission. A Buddhist temple was rented and fitted up for residence. In that the missionaries lived for two years.

The Stations.

1. *Nanking.* This city is 200 miles inland from Shanghai and lies on the south bank of the Yangtse. It has a population of 350,000. Next to Peking it is the center of educational and political influence. Nanking has been the capital of China many times, being much more central than Peking. It is now becoming a railroad center for East Central China.

2. *Chuchow.* The second city opened by our Mission is north of the Yangtse, being thirty-one miles from Nanking. By the last census it had a population of 15,000. It is the largest city in a district of 1,000,000 people. It is on the Tientsin-Pukow railroad line. No other society carries on work in this district.

3. *Wuhu.* The third center we opened is sixty-five miles up the river from Nanking, and has a population of 180,000. It was early opened as a treaty port and has a large volume of trade, both Chinese and foreign. Foreign business and political influence have made it a difficult field for missionary work.

4. *Luchowfu.* Our fourth station lies north of the Yangtse, being 120

Area (including dependencies), 4,277,170 square miles; population, 426,047,000. Religions: Ancestor worship, Animism, Confucianism, Taoism, and Buddhism. Mohammedans, 33,000,000; Catholics, 1,406,659; Protestants, 257,432; missionaries (men and women), 5,750; native workers, 15,680; organized churches, 4,082; stations and outstations, 6,716; Sunday-schools, 3,003; teachers and pupils, 166,054; schools, 5,056; under instruction, 156,329; hospitals and dispensaries, 651; treatments in one year, 2,896,002.

miles by launch from Wuhu and a like distance from Nanking, with which center it is being connected by railroad. There are 70,000 people within her walls and countless thousands in the populous district surrounding the city. No other missionary society has work here or in the country towards Chuchow, 100 miles east.

5. *Nantungchow.* The last station opened by the Foreign Christian Missionary Society, is on the north bank of the Yangtse, sixty miles from Shanghai. The rural population in this section is very dense, and there is a progressive element among the people. From them has come a strong call to our society to aid them in the uplift of their district. Western methods of education and manufacture were quite early introduced.

These two stations are in the two provinces of Kiangsu and Anhwui. Kiangsu is about the size of Pennsylvania; and Anhwui, of New York. Their combined population does not fall short of the entire population of the United States.

Methods of Work Employed.

1. *Medical.* As Dr. Macklin was the pioneer missionary, the medical work was the first started. While he was still living in the Buddhist temple, he rented a building near the present Drum Tower Hospital for a dispensary. At first the people were disposed to drive him out of the city, but sickness knows no barriers, and soon the doctor had many patients. His spirit and patient ministry soon became known and he thus established himself in the hearts of the people. A hospital was built in 1891. Here, and at the South Gate Dispensary, where he has treated patients three times a week, he has sent forth influences which have made him the best known and best beloved foreigner in all this part of China.

Dr. Butchart began medical work in Luchowfu in 1896. It had taken several years to effect an entrance into the city, but a successful operation, which saved a man's life, broke down prejudice at once and firmly planted the medical work in that city. A large hospital has been built. Dr. Wakefield is now in charge of this hospital.

In the autumn of 1901, Dr. Osgood began his medical work in Chuchow. Canadian Endeavor Societies raised the money for a dispensary. The dispensary soon proved inadequate and a hospital was built in 1911, just before the revolution broke out. The money for this building was given by Mr. and Mrs. James Tisdale, of Dayton, Kentucky. Through his work carried out from this hospital, Dr. Osgood has gained an influence which reaches into the heart of the municipal life of the city.

Dr. E. A. Layton was the first medical missionary stationed in Nantungchow. On account of health failure it was necessary for him and his family to return to America. In 1909 Dr. Poland and family were stationed there, and during his ministry a fine hospital was erected. C. C. Chapman, of California, gave the money for it. The building was opened and dedicated October 2, 1912. Dr. and Mrs. Hagman are now in charge of the work.

The medical work has been found to be the most effective method for breaking down hostility and prejudice and opening hearts and homes to

the message the missionaries bring. The medical work is a practical illustration of the gracious spirit of our Lord. The medical work affects the Chinese as the mighty work of our Lord and His apostles affected the the people of their day. The cures effected by surgery and medicine and nursing are most wonderful to the people. The missionary physicians have found their work most helpful in winning men and women to Christ.

In the thirty years that Dr. Macklin has been in China he has grown in popular favor and influence until he is one of the best loved men in Central China. The people know him and confide in him. In the revolution and rebellion he was one of the leaders among the small company of foreigners who endangered their lives to save the city of Nanking from being destroyed.

Dr. Butchart was one of the most skillful surgeons and ophthalmologists in the Yangtse Valley. The people in Luchowfu regarded him as a miracle-worker. During the three years of the latter part of his life, in which he was connected with the Union Medical School in Nanking, his reputation as a physician of the highest Christian type was second to none.

Dr. Osgood is held in the highest esteem by the leading people of the Chuchow district, and he is wielding a most potent influence in the transformation of that city since the revolution.

2. *The Evangelistic.* The chief business of missionary pastors, educators, and doctors alike, is to make Jesus Christ known to the people. Each follows his special line of work, but none lose sight of the great central aim, the evangelization of the world. The work of the evangelistic missionary is the active preaching of the gospel throughout every part of his district, and the building up of the increasing body of believers into the church of Christ. To this end he travels through the district, preaching on the streets, in temples, in the homes of the people, or at the market places. He establishes chapels in the towns. He selects from among the Christians those who show especial

Leaders of Christian Endeavor Society in Luchowfu.

fervor in the preaching of the gospel. These he instructs and guides until they are fitted to become pastors and evangelists among the growing churches. He encourages and directs these growing churches until in time they become self-supporting, self-governing, and self-propagating. Among our missionaries in evangelistic work, W. R. Hunt, in Chuchow; Frank Garrett, in Nantungchow, and Alexander Paul, in Wuhu, have given long and splendid service. C. E. Molland gave twelve years of service before he laid down his life. T. J. Arnold did strong pioneer work as an evangelist. James Ware gave thirty-four years of his life to evangelistic work in Kiangsu Province. E. P. Hearnden and A. F. H. Shaw were the pioneers in the opening of the Chuchow field. J. E. Brown and George B. Baird have worked faithfully in the Luchowfu field. John Johnson was connected for twelve years with the Nantungchow field, and H. P. Shaw almost as long a time with the work in Shanghai. C. H. Plopper, inWuhu, and E. P. Gish, at South Gate, Nanking, are two of the newer men who have dedicated themselves to this line of work.

The first convert was baptized in the spring of 1888. His name is Shi Kwei-biao. For twenty years he had been a strolling story-teller. He first heard the gospel from the lips of a converted soldier. He joined others in cursing and stoning the messenger. But the stories appealed to him and he read the book of Mark and added the stories to his repertory. He was an opium-smoker and opium made a beggar of him. He drifted to Nanking and fell under Dr. Macklin's influence. He tried to break the opium habit seven times before he succeeded. Then Dr. Macklin baptized him. The word of the Lord has grown and prevailed until now the converts number more than fifteen hundred.

3. *Educational.* F. E. Meigs has been identified with our educational work from its beginning. In 1889 he opened a small boarding school in Nanking. Two years later the first buildings were erected. This grew into the Christian College and later in union with the Methodist, Presbyterian, and Northern Baptist schools has developed into the University of Nanking, one of the greatest schools in the Orient.

Girl's school work was firmly established when, in 1892, Miss Emma Lyon joined the mission and began the work in Nanking. When Mrs. Carrie Loos Williams died, her friends erected a building for this school as a memorial to that saintly woman. This school has become one of the best girls' schools in the Yangtse Valley. Miss McCallum is assisting Miss Lyon in this school.

The Nanking School of Theology was begun in 1908. A Bible Institute under the auspices of the Mission had been held in Nanking for several years. Each year it enrolled more and more evangelists from other missions. In 1908 these institutes were placed under the management of a union committee, over seventy attending the first union session. The Nanking School of Theology grew out of this work. The first pupils were drawn from the ranks of the evangelists, who sought thus to increase their knowledge and usefulness in the ministry. Miss Myrtle G. Warren gave $6,000 to erect a permanent building for this work. In the Nanking School of Theology we united with other missions in the teaching and training of evangelists and pastors.

The Mission has a thousand pupils in twenty-one day schools. The pupils are given a regular school course under Christian direction. They attend the services of the church and bulk conspicuously in the Sunday Schools. At first children had to be furnished school books and even board to induce them to come. Now they almost entirely pay their way and a school fee besides. The Chinese are anxious to have Western learning that they may discover the secret of the greatness of Western nations and become like them. The English language has been adopted by the government as the one foreign language taught in their schools.

Work for Women.

The single and married women of the Mission, because of Chinese customs, limit their work to the women and children of China. Their own homes have been open to increasing throngs of women who have there seen how children are cared for in Christian homes, how food is prepared, and how such homes are ordered. Christian schools for girls, for education of Chinese wives, and for teaching Bible women, have been opened and used of God in building up the church of Christ in China. This has often opened the way to visits to out-stations, holding of normal institutes and of mothers' meetings. Miss Kelly has for years lived in the heart of Nanking among the women who rarely see the outside world. In their midst she has built up a school in which she trains them to become better wives, Christian workers, and Bible women. Miss Fillmore, who went out in 1916, is associated with her. Miss Vautrin is doing a like work in Luchowfu, and Misses Collins and Wilkinson, the first two workers sent by the Christian Woman's Board of Missions to China, are associated with her. Miss Dale has worked among the women in Wuhu for fifteen years. Miss Cammie Gray has recently been sent out to aid her. Chuchow long pled for two single ladies for that place, and now Miss Darst is on the field. She has the only girls' school in the city, with more than 100 pupils. In all these stations the married women co-operate in the carrying on of these activities.

Miscellaneous Activities.

Ofttimes the missionaries have had to turn aside from their regular activities and do special work. This has invariably been along lines which have deepened their hold upon the people and opened more doors to the gospel. Dr. Macklin, Frank Garrett, and Dr. Osgood were used in an especial way during the revolution and rebellion. The Mission hospitals were used by the armies and citizens for Red Cross work. Not only were the wounded cared for, but these men were called upon to go between opposing armies, discuss peace negotiations, protect non-combatants, harmonize jealous leaders, and save their cities from destruction. They were not always successful, but the love they showed at these times has won for them the respect and confidence of the people. They have since been able to lead their cities in social and moral reforms. Missionaries are doing all in their power to elevate the people among whom they dwell, to the end that they may live fuller, richer and nobler lives. When famine and flood have come it has been the missionaries who have had

to superintend the distribution of food and direction of relief work. Dr. Macklin has always maintained a "beggar ward," through which he has been able to start thousands of refugees back to profitable lives. Red Cross work during the recent revolution claimed the services of not only the doctors, but some of the evangelists and educators.

The Chinese Assistants.

There are in all thirty-four evangelists, sixty-three teachers, and seventy-eight other helpers in the work of the Mission. The best known of all these is Shi Kwei-biao, the first convert and the greatest evangelist. He began his Christian career at his home in Yu-ho-tsz, fifteen miles from Chuchow. Here he built up a flourishing little church. There he married his wife, who had been the first convert in that place. She has been what the Chinese would call "a hot-hearted" Christian, a worthy companion to her husband. Shi's services have been much sought after. In Chuchow, during the absence of the foreign evangelist, he has carried the entire burden, preaching and directing the work with great power and wisdom. During the revolution he and Dr. Osgood saved the city from the horrors of looting and burning. More recently Shi carried the load of the evangelistic work in Nantungchow. He has held many revival meetings with noted results. At present he is reinforcing the Luchowfu station.

Evangelist Shi is doubtless the most widely known, but there are numbers of other Chinese workers who are worthy of all commendation. There are the Lee brothers. Alexander Lee finished his education in America and is now a professor in the University of Nanking. One brother gave up a large salary as an interpreter to devote his life in our Bible Training School to the raising up of a Chinese ministry. Another brother is business manager of the Union Hospital in Nanking. All are strong preachers. There is Chen Li-seng, a graduate of the old school, who was for some years pastor of the church in Chuchow, then teacher in the Bible Training School, now pastor of our large church at Drum Tower, Nanking. The wonderful success of the work at South Gate, Nanking, is due to the enthusiasm and wise managership of the pastor, Hsia Gwan-hsing, himself the son of an old evangelist. Koh Luen-bo, of Chuchow, gave up a most lucrative employment to devote his life to the ministry. He has done so well that he has the full confidence of all the leading people in his city. Hsu Sing-djen has been Alexander Paul's right-hand man in the uplift of Wuhu. These men know the language and the people. They are bone of their bone, and flesh of their flesh. They are the powerful agents by which the Lord will turn these people from the error of their ways and make them into a Christian nation.

The Fallen.

The following members of the China mission have passed to their reward: Carrie Loos Williams, A. F. H. Shaw, C. E. Molland, E. P. Hearnden, Mrs. Hearnden, T. J. Arnold, James Ware, Ethel B. Garrett, F. E. Meigs, and James Butchart.

In the early days of pioneering before there were proper hospital facilities, Mrs. Williams had to be taken to America for an operation. The delay cost her life, for in a few days after going upon the operating table her spirit passed to God who gave it. The waters of a swollen river claimed the life of E. P. Hearnden. Mrs. Hearnden died of dysentery the autumn following the death of her husband. A. F. H. Shaw contracted typhus fever from sick refugees to whom he had been ministering through the winter months. These four were stricken down in the prime of their usefulness, after having given an average of only a little more than seven years to China, and before it had been possible to surround the missionaries with means for the conservation of health and life. Two little ones, Miriam Macklin and Hugh Molland, were stricken down under similar conditions. Their deaths were precious in the sight of the Lord.

To the six missionaries who have passed on to their reward in more recent years, there was given the blessing of better health conditions and longer days in which to build up the Kingdom. These gave an average of more than twenty-two years of service to the Church of Christ in China, the longest, that of James Ware, being thirty-four years. Mr. Molland was stricken down by brain fever brought on from standing in the hot sun of a spring day while he was unselfishly aiding in the embarking of a group of school girls on a river steamer. T. J. Arnold fell sick while working in the Wuhu field. He went with his family to California hoping to recover, but growing worse, he hastened with his family to their homeland in England, where he died in a hospital soon after landing. Mrs. Garrett and Mr. Ware were both the victims of carcinoma. Mr. Meigs was operated upon some years before his death for ulceration of the stomach. After a long fight with the disease, and at the close of a great service to the cause of Christian union, he laid down the burden. Dr. Butchart left a great gap in the medical missionary ranks when early in 1916 he gave up his life for the sick and diseased in China. His medical ministry in Luchowfu

Science Hall of Nanking University.

and his work as an eye specialist throughout the Yangtse Valley will never be forgotten.

Union Movements.

In the presence of idolatry, ignorance and immorality, missionaries of all communions are drawn together as Christian workers in the homeland are not. They feel the absolute necessity of presenting a solid front to the powers of darkness. Everywhere the missionaries have had sweet fellowship and counsel as they have talked and planned about the work and together moved forward. Where the community is large enough, as in Nanking and Kuling (the Yangtse Valley Sanatarium), union services in English have always been conducted and union conferences held.

For many years Mr. Meigs had worked and prayed that a union of the mission schools in Nanking might be effected. In 1906 there came the first answer when our school and that of the Presbyterian Mission formed the Union Christian College. Four years later the Methodists joined the movement, and the University of Nanking came into being. Now the Northern Baptists have also taken partnership in this great Christian University. Instead of each Mission trying to support a struggling school with low educational standards, we have established a university that has attracted the attention of the Chinese Government itself. We have an efficient teaching force and a large body of students. The Forestry Department is practically supported by the Chinese Government.

The university has also taken over our Drum Tower Hospital in which for many years Dr. Macklin carried the responsibility alone. A union staff of doctors from all the missions interested are now doing really efficient and all-around medical and surgical work for the city and foreign community, a thing impossible for one doctor to do. This same staff, for a time, have conducted a medical school in connection with the hospital. Now a still larger union is planned and a great medical school is to be built up in Shanghai. This will insure that the future Chinese medical practitioners will be Christian men and women.

Likewise the various mission schools established for the training of a Chinese ministry have come together in the Nanking School of Theology. Seven missions are participating, and others are sending students. Each mission is given freedom to instruct its own students in any peculiar tenets they may wish to hold, but the whole body of teachers work in full unity in seeking to provide an efficient ministry for the growing church in China.

At Wuhu, in union with the Methodist and Christian Advent Missions, we are co-operating in the Wuhu Christian Academy. The Christian Woman's Board of Missions is co-operating with other missions in Nanking in the formation of the Ginling College for the higher education of Chinese women. In several other schools for the education of women and the raising up of Bible women and the training of nurses, our mission has joined hands with other societies working in Nanking.

The Mission and the Birth of the Republic.

America and the American missionaries have been influencing the thought and life of China beyond all expectation. The young Chinese, many of them educated in our mission schools, not only imbibed the spirit of the gospel, but what that gospel can do in building up a great nation and republic. This might have been expected, for the gospel has since the days of Paul been revolutionary. In these latter days it has created a new China and a new mission field.

The revolution which brought about this change broke out in the autumn of 1911. It began in the far-western province of Szechuan. A month later officials in Hankow discovered a band of conspirators and beheaded them. Within a few hours the same officials were fleeing for their own lives, and General, now President, Li Yuan-hung, was in possession of that important center. Other places quickly declared themselves for the new republic and hoisted the white flag of the new order. Shanghai and points east of Nanking were among these.

Chang Hsun, a strong supporter of the Manchu government, obtained possession of Nanking and refused to allow that place to join the revolutionists. All foreigners in the city, save those who could be useful in Red Cross work, were obliged to take refuge in Shanghai. Dr. Macklin and Frank Garrett were among those who remained, and the Drum Tower Hospital soon filled with wounded soldiers. This threw them into touch with the General himself. When they saw the uselessness of his trying to hold the city, they threw in all their influence and got him to leave the city, thus avoiding further bloodshed.

Chang Hsun, in his flight northward, led some 5,000 of his troops toward Chuchow, where he could obtain railroad cars. While his troops were still loading themselves on the cars, a small body of ill-trained revolutionists broke into Chuchow, thus placing both themselves and the city in great peril. Dr. Osgood, by the request of the revolutionary officer and the city council, went over the city walls and aided in hastening northward the imperial troops. Such acts on the part of missionaries gained for them the confidence of the Chinese and won their gratitude.

At the close of the revolution the missionaries everywhere found their counsels sought for. Religious liberty was proclaimed by the new government. Our day schools, especially those for girls, were flooded with pupils. Meetings were held in the cities where our mission stations have been established, for the discussion of subjects pertaining to reform, religion, and government. At these meetings both our missionaries and the Chinese Christian leaders were invited.

When the untimely rebellion of 1913 broke out the Chinese did not forget the work our missionaries had done in the revolution for the preservation of their homes and cities. Their call went out immediately for our doctors to organize Red Cross branches, and they quickly raised the needed funds, and their young men volunteered to train for and do relief work. A fine relief corps from Tientsin, headed by a Chinese Christian doctor of national fame, followed the northern armies, which were soon besieging Nanking. The influence of this body of Christian doctors and relief men added much to the

prestige of our Christian propaganda. Atheism, which had formerly flourished through this part of China, gave way to a belief in the one God who heard the prayers and blessed the work of his missionaries as they worked for the preservation of the Chinese homes and cities.

Since the revolution recognition of the value of the work of Christian missions has steadily increased. A great flood on the Yangtse carried away important dykes near Wuhu. Alexander Paul was commissioned by the Provincial Government and large funds were placed in his hands for the reconstruction of these dykes. No reform was discussed in Wuhu but that his counsels were sought. In Nanking the doctors, with a number of the teachers in our schools and many of the women missionaries, took up social service work, counseling the city in their plans for a more sanitary condition and teaching the women in the care of their homes and children. Professor Bailie, of the university, has been influencing the government to open up waste land for colonization by the poor. Forestry, agricultural experiment work, and encouraging of stock raising by the Chinese has also been pushed. In Chuchow, Dr. Osgood has led the city in public improvements, better roads, street cleaning, moral and educational reforms. A community center is being planned. At Nantungchow, Chang Chien, the wealthiest and most influential man in the district, has offered remarkable inducements to our mission, asking us to cooperate in the educational, social, and moral development of the district. Perfect freedom is given for the preaching of the gospel. Both the Mission and the Foreign Society have considered this one of the greatest calls of recent times. Mr. and Mrs. E. M. Bowman, of Chicago, Illinois, were led to give $25,000 for the development of work in this center. Frank Garrett, who has already given long years of service in China, has been transferred to this

Students of Nanking University.

station, to aid in this larger development. Such social service work on the part of the missionaries has only served to increase interest in the direct preaching and teaching of the gospel. The Sunday Schools have added organized Adult Bible Classes and many of the educated and influential men have been led to consider the claims of the Scriptures. Not a few have definitely accepted Christ.

Visitors to China.

In the autumn of 1895, Archibald McLean, then secretary of the Foreign Society, spent three months in China, during his tour of the mission fields of the world. He was the first of an ever-increasing line of Christian men and women who, by personal visits to the mission fields, are bringing a clearer knowledge of the work to the home constituency. Mr. and Mrs. F. M. Rains made a field study of the Orient in 1901 and again in 1911, just before the revolution opened the doors of a quarter of the human race to Christian missions. Mr. and Mrs. O. G. Hertzog, parents of Mrs. Osgood, spent nearly a year in China in 1910-11, overseeing during that time the erection of the Tisdale Hospital in Chuchow. It was during the time of the visits of Mr. Rains and Mr. Hertzog that the plans for the million-dollar campaign originated. The plan originated in the mind and heart of Alexander Paul while he was recovering from an attack of typhoid fever. The visit of the Commission in 1914, consisting of Stephan J. Corey, Robert A. Doan, and Professor W. C. Bower, was to the China Mission one of the greatest events and led to great forward movement in closer unity in the work, the more equal developing of all the fields we occupy, and to a very definite planning for the future evangelization and building up of the church in the fields already occupied. Mr. Doan has since been appointed Secretary for the Far East. To-day the entire field is open to us, and the Chinese are calling for our definite aid in the social, civic, moral, and spiritual uplift of the places we occupy.

AFRICA.

Immediately following Stanley's expeditions of discovery and civilization, several missionary societies began pushing up the Congo, bearing, often at the cost of many lives, the first tidings of the world's Redeemer. It was not till some years later that the work was begun on what is known as the Upper Congo. However, by the year 1897 the English Baptists, the American Baptists, the Congo Balolo Mission (English), and the American Presbyterians (South) were established on the upper river or its tributaries. The Baptists, both English and American, stretched along the main river; the American Presbyterians were on the upper waters of the Kasai, the largest southern branch of the Congo, while the stations of the Congo Balolo Mission were located on the Lolanga river.

Seeking a Suitable Place.

It was in this same year, 1897, that the Foreign Christian Missionary Society, desiring to open up work in the Upper Congo, sent out two young men, Mr. Ellsworth E. Faris and Dr. Harry N. Biddle, to look out a suitable location

and, if possible, to open a mission station. After spending some time in England studying the methods of other societies doing work on the Congo, these young men proceeded to the Upper Congo and began their long search for a suitable and available place. Not wishing to locate in territory near to stations of other Protestant societies, they visited Lake Leopoldville II. Finding there a vast region in which there was no mission of any kind, they made application to the Government (then the Congo Free State) for a site for the founding of a mission, and were refused on the ground that there had recently been established a Catholic mission on the opposite side of this great lake, some fifty miles distant, the Government stating that it would be impossible for the Foreign Christian Missionary Society to secure a site within seventy-five miles of another mission. Unsuccessful here, they turned their attention to the French Congo, bordering on the Upper Congo river, and were informed by that Government that no Protestant societies were permitted to establish missions or to work there. After some months of farther search, in all more than a year of constant traveling and exposure, Dr. Biddle became very seriously ill. He started home, in the hope that rest and the ocean air would benefit him. When he arrived at Las Palmas (Canary Islands) he was taken to the hospital, where he died soon afterward.

Bolenge Purchased.

It was about this time that the American Baptist Society, because of lack of funds and workers, found it necessary to curtail their work on the Upper Congo; accordingly, as Bolenge was their most distant station and perhaps, at that time, the most unpromising, it was the first to be given up. Learning of this fact, and after looking over the field, not only of Bolenge, but also of the vast Bosira territory, which it commands by reason of its position, Mr. Faris reported favorably to the Society at home, and the station of Bolenge was purchased from the American Baptist Missionary Union in 1899.

Bolenge.

New Workers.

The death of Dr. Biddle made it necessary for new workers to be sent out, and January, 1899, Dr. and Mrs. Royal J. Dye sailed from New York. They reached Bolenge in April, and were parties to the purchase previously arranged by Mr. Faris. Then, in addition to the mission work already done by the American Baptist Missionary Union, there followed years of patient seed-sowing. The arrival of Dr. and Mrs. Edwin Layton, in 1901, made it possible for the first workers to have their needed furlough. On the return to the field of Mr. Faris with his bride, in 1902, they were accompanied by Mr. and Mrs. R. Ray Eldred.

Baptisms.

It was not till November 23, 1902, that the missionaries had their first baptism. Six more were baptized during the following December, and a church was organized. From that time on the growth of the church, though small at first, has been steady and marvelous until, by the first of July, 1916, there have been 7,189 baptisms.

Tithing Encouraged.

Tithing has been encouraged from the first, not only in the matter of giving money, but also in the matter of furnishing evangelists for advanced work. From one and then two evangelists sent to nearby villages in the early part of 1903, the number has increased till in the spring of 1916, two hundred and thirteen were sent out into a territory fifty miles wide and three hundred miles long. The offerings of the native church grew from a few cents in the beginning to $1,286.03 in 1916. The church has not been able to support all these workers; on this account the Mission welcomed gifts from the homeland for the purpose.

Rapid Growth.

The work has grown rapidly from the first; departments that were small have become great. The most serious problem is that of training evangelists. Considerable money has been given for a training school, but up to the present time the Mission has not been able to start this much-needed work. The most pressing need of the work on the Congo is the need of more men to serve as leaders and teachers of the people.

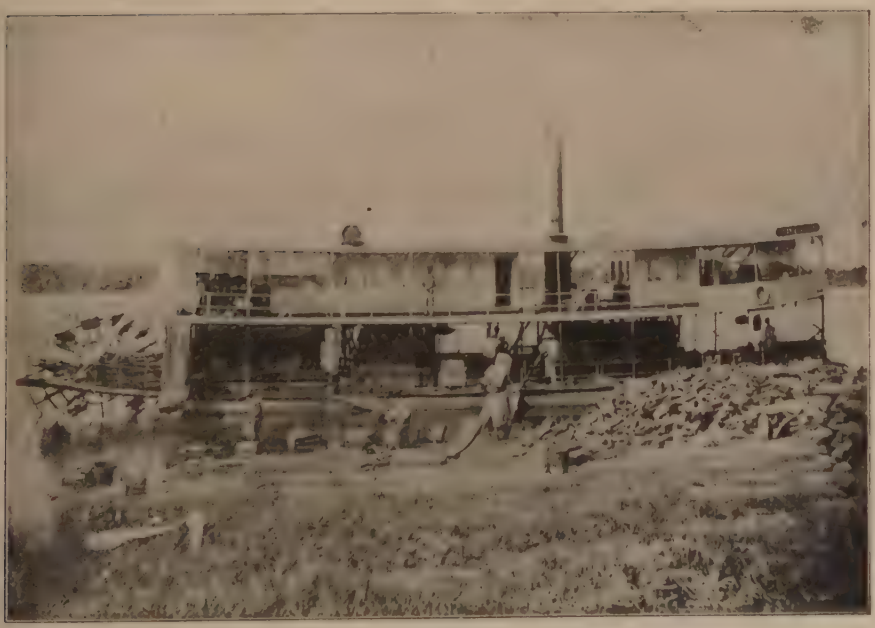
Single Women Needed.

The Mission needs single women to develop the schools and the work among the mature women. Schools have been opened, but when one or two workers must divide their time among so many departments, they cannot do full justice to any. Nothing is more needed now than the development of the work among the women and the education of the children.

Translating and Printing.

In addition to the school work, has been that of translating and printing. The four Gospels, The Acts, and several Epistles, a hymn-book, an English-Lunkundo Vocabulary, text-books for the schools, Bible Stories, have been

Orphan Girls.



S. S. Oregon.

prepared and have been printed on the press which was given to the Mission by the church in Mexico, Missouri. The missionaries have had to build homes in which to live and chapels in which to worship, and such other buildings as seemed absolutely necessary, and were not able to find time to do all the literary work that was needed. The work has been too great for the number of workers employed. Some have broken down and have had to retire from the field or have died in harness.

New Workers Sent Out.

With this growth of the work there came a corresponding demand for new workers. In response to this demand the following were sent: A. F. Hensey, in 1905; Dr. W. C. Widdowson, in 1906; Mrs. A. F. Hensey and Miss Ella Ewing, in 1907; Dr. and Mrs. L. F. Jaggard, C. P. Hedges, and Miss Katherine Blackburn, in 1908; Mr. and Mrs. E. R. Moon, Mr. and Mrs. Herbert Smith, Mr. and Mrs. R. L. Wilson, and Miss Edna V. Eck, in 1909. It was no small task to provide homes for all these. The clay in the bank had to be made into brick, and the timber in the forest had to be prepared for use.

The Four Stations.

1. *Bolenge.*—This place is on the Congo and just below the mouth of the Ruki River. Bolenge is about 750 miles from the ocean, and is almost south of the equator. Bolenge stands as a beacon light to the four millions of Lunkundo speaking people inhabitating the basin of the Ruki and its tributaries —Bosira, Momboyo, Salonga, Lomela, and Juapa. With their combined waterways of fifteen hundred miles, as already stated, Bolenge was purchased from the American Baptist Missionary Union. There was a church there before When the present church was organized, it included four members of the original Baptist Church. The charter members numbered eighteen; the present membership (1916) numbers 1,809. At the time of the purchase there were on the station two dwelling houses, one store, and one school building. The mission has erected two homes, a chapel, a printing house, a brick store, and a dispensary. In 1916 Bolenge had eight missionaries, eighteen native helpers, fifty-eight outstations, six hundred pupils in the day schools, and in that year 3,890 medical treatments were given.

2. *Longa.*—This place is on the Ruki River, and is seventy-five miles from Bolenge. It was two years after an application was made for a site for a new station that Longa was granted. Dr. and Mrs. Jaggard and Mr. and Mrs. Eldred were chosen to open the station. In October, 1908, they moved to Longa and began work. Longa is the first station in Africa opened and developed by the Society. Longa was chosen because it is the key to the Momboya River System with its hundreds of villages and tens of thousands of people, most of whom at that time had not heard the name of Christ. Since 1908 the forest has been cut away, the stumps burnt out, and the land graded and planted. Two brick buildings have been erected and several temporary structures. The church was organized the year the station was opened with fifty members who had been transferred from Bolenge. At the present time (1916) the membership numbers 190. Longa has now four missionaries, eighteen native helpers,

five outstations, 158 pupils in the day school, and in the year 5,032 medical treatments were given.

3. *Lotumbe.*—Soon after Longa was opened the government was asked for a new station. In course of time Lotumbe, a town on the Momboyo River, about seventy-five miles from Longa, was granted. The Society cabled, "Lotumbe impossible," Mrs. Dye's eloquent and passionate appeal at the Topeka Convention saved the day. In a day or two word was received that Lotumbe was opened before the cablegram was received. Dr. Dye and Mr. and Mrs. Herbert Smith were sent to open the work. Dr. Dye could remain only a short time and Mr. and Mrs. Smith had been in Africa only a few months. Like Longa, Lotumbe was hewn out of the jungle and made a suitable habitation for human beings. Two homes, a hospital, and an administration building have been completed. The membership of the Lotumbe church (1916) is 1,600. The station has five missionaries, eighty native helpers, thirty-nine outstations, and in the year about 8,000 treatments were given.

4. *Monieka.*—This station is on the Bosira and is about 135 miles from Longa, and about 210 from Bolenge. Permission to open work at Monieka and a plot of ground were granted early in 1912. The first missionaries to visit Monieka were Mr. Eldred and Dr. Widdowson. After hearing their message the people said, "We will not let you leave us. You must stay and teach us the words of God." The first missionaries to reside in Monieka were Dr. and Mrs. Jaggard. Miss Apperson has done almost all her work there. The Christians were already numbered by the hundreds. That field has continued to be a very prosperous one. At present (1916) the membership numbers 1,190. Monieka has five missionaries, twenty-six native helpers, eighteen outstations. Last year about 8,000 treatments were given in the dispensary.

The Medical Work.

The following physicians and surgeons have had part in the work of the Mission: Dr. Harry N. Biddle, Dr. Royal J. Dye, Dr. Edwin A. Layton, Dr. L. F. Jaggard, Dr. W. C. Widdowson, Dr. W. A. Frymire, and Dr. G. J. P. Barger. As a matter of fact, every missionary must dispense medicine. It would seem that this would not be necessary, but it is necessary, and much good has been done by the giving of simple remedies and the treatment of simple diseases. In no other part of the world is the medical missionary so much needed. The people suffer from all the diseases known in Christendom and from other diseases peculiar to the tropics. They suffer from Sleeping Sickness, from the Yaws, from Elephantiasis. The missionaries and their families need medical attention from time to time. The medical missionaries have treated many thousands of sick people; they have performed hundreds of surgical operations. In healing the sick, they manifest the gracious spirit of our Lord and open homes and hearts to the gospel message.

Supplies.

Bricks are moulded and burned by the missionaries. Timber is taken from the forest. The sawing is all done by hand. Iron for all purposes and tools are

imported. The same is true of clothing and many kinds of food. Fruit and vegetables can be raised. The gardens produce oranges, lemons, grape-fruit, pineapples, avocardo pears, squash, lettuce, cabbage, onions, radishes, peppers, peas, corn, beans, turnips, robbi, tomatoes, cucumbers, eggplant, mustard, and potatoes. Fish is abundant; occasionally a wild pig or antelope or monkey is shot. One missionary writes: "We don't lack for amusement; for we are too busy and too happy in our work to feel the need of it."

The S. S. Oregon.

The Mission Steamer named The Oregon was dedicated in Pittsburgh at the time of the Centennial Celebration, October 13, 1909. The churches in Oregon gave most of the money to pay for her, and her name. After the dedication she was taken apart, crated, and shipped to the Congo. By the courtesy of the English Baptists, she was rebuilt at Kinchasa by R. L. Wilson and E. R. Moon. In October, 1910, the Oregon made her maiden trip and was hailed with joy by the missionaries and the native Christians. The Oregon enabled the missionaries to visit the stations and outstations much more frequently than before, and to visit many places that they had not been able to visit at all. The Oregon has carried mails and supplies of all kinds; she has contributed to the health and comfort of the missionaries; she has put it into their power to render the work a service immeasurably greater than when they had to go on foot or in canoes. The Commission that explored the Upper Ubangi country and the Commission that explored the country beyond Monieka went much of the way in The Oregon. It is said that she divided time and space by three. She has been the means of saving life more than once. The Oregon is the most beautiful and the most serviceable boat on the River. She is simply invaluable.

R. R. Eldred and Family.

Secretary Corey's Visit.

In June, 1912, Stephen J. Corey made a visit to the Congo Mission. H. C. Hobgood and W. R. Holder, graduates of Transylvania University, who were appointed to the Congo, accompanied him. This visit was a rich blessing to the missionaries and to the African Church. Many of the Christians count time from the "Visit of the Elder." His account of the visit, entitled, "Among Central African Tribes," has been widely read.

The Death of Mr. and Mrs. Eldred.

In November of that year Mrs. Eldred died of Haematuria Fever. Her husband made her coffin, dressed her body, and spoke to the people who came to sympathize with him. As he was unwilling to give up any part of the Master's Work, Mr. Eldred remained alone at Longa for several months, although requested by cable to spend some time at Bolenge. In the meantime he made several trips to Lotumbe to assist and encourage Messrs. Hobgood and Holder, as they were alone and inexperienced in the work. On the third of the following September, while itinerating with Mr. Hobgood in the regions of the Lokolo river, far beyond where any other missionary had ever been, Mr. Eldred went to his reward. The record of the lives and service of these two saints is given in the book, "A Master-Builder on the Congo," written by Andrew F. Hensey.

Reinforcements.

In June of the year 1913, Mr. and Mrs. Moon returned from their furlough. Mr. and Mrs. Hedges joined the Mission at the same time. Mrs. Hedges was a new missionary; Mr. Hedges had served one term. Miss Edith Apperson accompanied them. In October of the same year Mr. and Mrs. Edgar A. Johnston and Dr. W. A. Frymire reached the field. In October, 1915, Mr. Holder returned from furlough and brought Mrs. Holder with him. Dr. and Mrs. G. J. P. Barger and W. H. Edwards arrived on the same boat. Soon after Mr. Edwards and Miss Eck were married at Boma. In September, 1916, Mr. and Mrs. Hensey and Mr. Hobgood returned after furlough. Mrs. Hobgood went out for the first time.

Present Staff.

Out of the thirty-nine sent to the Congo, there are only twenty-two in the service at the present time. These are: Mr. and Mrs. A. F. Hensey, Dr. and Mrs. L. F. Jaggard, Mr. and Mrs. C. P. Hedges, Mr. and Mrs. E. R. Moon, Mr. and Mrs. Herbert Smith, Mr. and Mrs. W. H. Edwards, Edith Apperson, Dr. W. A. Frymire, Dr. and Mrs. G. J. P. Barger. These have died in the service: Dr. H. N. Biddle, Miss Ella Ewing, Mr. and Mrs. R. Ray Eldred. These have left the field on account of sickness or for other reasons: Dr. and Mrs. E. A. Layton, Dr. W. C. Widdowson, Dr. and Mrs. R. J. Dye, Mr. and Mrs. Ellsworth Faris, Mr. and Mrs. Frank T. Lee, Miss Katherine Blackburn, Mr. and Mrs. R. S. Wilson.

Union in Africa.

The Christian Woman's Board of Missions has decided to withdraw from Liberia and join the Society in Congo. Emory Ross and Dr. Pearson will join the force now in the field as soon as practicable. The present stations will be strengthened and new stations will be opened as soon as the necessary workers and funds are provided. Henceforth the work in Africa will represent the Disciples of Christ; there will be one mission and not two. It is believed that the union effected will be for the good of the work and for the glory of God.

Summary.

A summary gives the following facts: The first baptism took place on November 23, 1902; the present membership of the four churches numbers 4,719. The missionaries in the service number 22, the native helpers, 213; the outstations, 120; the youth under instruction 1,425; the pupils in the Sunday schools, 2,200; the Christian Endeavorers, 3,174; the orphans, 58; the treatments in the hospitals and dispensaries in the last year, 31,922.

The African Churches have made wonderful strides both in numbers and in Christian growth. Much has been done in the way of education. A large majority of the evangelists can read and write. The believers show a great desire to be able to read in their own tongue the mighty works of God. Much has been done in medicine and surgery to relieve pain and to save life. Manual training has not been omitted. As a result the people have an increasing desire for better homes and furniture. While much has been done, very much remains to be done. There is an urgent call for a station on the Juapa. If the work is to continue to prosper, many more workers must be sent out. The present force is too small for the work already established. There should be one physician at each station all the time. Otherwise the health and the lives of the missionaries are in danger.

After visiting the Congo, Mr. Corey wrote of the opportunity there as

Mrs. Edwards and Refugee Women, Bolenge.

follows: The Congo is ripe for the gospel. The story of the work and message of the missionary has penetrated far into the jungle, and everywhere he is accorded a welcome. During the writer's journeys with the missionaries into the interior there was not a single instance of the slightest hostility on the part of the heathen people. On the other hand, their towns were always open to the teaching and the people most interested and respectful. Without exception the village chief would offer the best hospitality possible. In every place the request was made that teachers be sent to tell the people of God. Delegations of people from a distance are constantly coming to our mission stations asking for evangelists to come to their district. We never stopped in a remote fishing town or in a dwarf village hidden in the heart of the forest where the people did not listen eagerly to the gospel story.

The Congo Region, stretching across Middle Africa as it does, is right in the path of Mohammedanism pushing down from the Soudan in the north. The next two decades will decide whether Africa is to be Christian or Mohammedan. If the Congo missions can be so reinforced that these peoples can be evangelized soon the advance of Islam will be stopped.

Our own particular field is most strategic. It is on the equator, in the heart of the Congo. We are working with perhaps the largest single-language tribe in Central Africa. This simplifies greatly the question of literature and evangelism. The Busira and its great system of tributaries make this whole region accessible with the steamer and an auxiliary launch. The Bankundu tribe is a sturdy, susceptible, and homogeneous people. Our field is comparatively healthy. The missionaries have met with remarkable success and a great stretch of country is wide open to the coming of the missionaries and evangelists. It certainly seems that God has placed a most wonderful opportunity before our people. The missionary force is far too small for the four stations already opened. The churches should rally to the opportunity which has grown into a crisis and make it possible to send out half a dozen new families to the Congo at the earliest possible moment.

CUBA.

Area, 44,000 miles; population, 2, 871, 505, of whom 185,393 are Spaniards, 11,217 Chinese, and 7,948 Africans. Roman Catholicism is the prevailing religion. Nine Evangelical Societies are at work, having 278 missionaries and native workers, 335 stations and outstations, and 12,000 professing Christians.

At the close of the Spanish-American war the Foreign Christian Missionary Society decided to add Cuba to its field of operations. In October, 1899, directly after the Cincinnati Convention, Mr. and Mrs. McPherson and Mr. and Mrs. Menges arrived in Havana. They at once rented a room and began holding services for Americans and others who could understand English. About a year later Mr. Menges began the Spanish work in another part of the city. School work was carried on for a while, but after a couple of years was dropped temporarily. In 1904 Miss Williamina Meldrum arrived to do educational work, and when, in the following year Mark Peckham came, a school was

opened under their charge. Until the final closing of the Havana Mission this school continued in power and prestige. The evangelistic work in Havana was continued with varying results. Angel Godinez, a native Cuban preacher, was employed, and at one time there were four or five places in the city where meetings were held regularly. In 1908, owing to the depletion of the missionary force and other causes, the work in Havana was closed. We have a number of faithful Christians there and should re-enter this city. Havana is the cross-roads of travel and commerce between the United States, Panama, Central and South America. The opening of the Panama Canal gives Havana a new prestige and challenges us to meet the people of this cosmopolitan city with the simple message of salvation.

Matanzas. The work in Matanzas dates from 1902 and was opened by Mr. and Mrs. Menges. Results at first were few, but within five years over eighty had been added to the young church. Much of this was due to an excellent school conducted by Mr. and Mrs. Hill. Since then forty-nine have been added by baptism. This may seem like reversing the natural order, but in each community there was a group of good people waiting for something better than Rome offered. Since then the work has been seed-sowing and waiting for the second generation, which is just beginning to come. In 1911 a handsome and well-equipped plant, containing auditorium, Sunday-school department, and missionary home, was erected on one of the principal corners of the city. The closing of the school and later the placing of the new building somewhat separated from the majority of the members, although in a better part of the city, have had a temporary influence on the work. However, a faithful group regularly meet around the Lord's table and are thoroughly dependable and consecrated.

One of this number is Augustina, a poor, but deeply consecrated woman. For some time she had been visiting and seeking to interest the children in a poor suburban section called La Loma, and in 1914, the year after Mr. and Mrs. Burner came to relieve Mr. and Mrs. Menges, work was opened there. They began holding regular services in the homes of those interested. The visits of Augustina grew into an organized Sunday school that has averaged about seventy in attendance from the beginning. The people love their Sunday school, which meets in a rented building every Sunday at 4 p. m. Already several have been added to the church as a result of this work.

The regular services of the central church are not touching the life of the city as they should. The more advanced classes will have to be reached first by some other means. Consequently in 1916 Mr. Griffith came to take up social work. The church plant is well adapted and in an excellent location for such an undertaking. We feel that this is going to help solve one of our problems—an adequate hearing.

From this central station have gone out two worthy preachers, Jacobo Gonzalez and Julio Fuentes. Two others, Jorge H. Piloto and José Acosta, are preparing for the ministry. It will be from two to four years until we can place these two in charge of congregations.

Outstations. Union is a city of 5,000 and located twenty miles south of

Matanzas. This city is in a rich cane district, and is a railroad center. It could be a great center for our work in the outlying towns and villages. Within fifteen miles are six towns of from five hundred to three thousand with no evangelical work. These towns are on the five railroad lines radiating from Union. Our work was opened there in 1905. In 1914 a neat, substantial building for chapel and mission home was built. The lot was given by a Swiss Lutheran family who are quite a support to the church. The growth of this church has been slow but satisfactory. It has received into its membership by primary obedience sixty. At present it is suffering by the removal of its members, who are seeking employment and homes in other towns. Julio Fuentes, the pastor, is doing a good work there.

Jovellanos is thirty-five miles east of Matanzas; has 8,000 inhabitants, and is another railroad center. This work was begun in 1911. It has been a difficult point from the beginning, due to indifference and opposition. Jacobo Gonzalez is serving as pastor and conducts a day school for boys which is giving good results. The eighteen members are faithful and they have a good Sunday school and Junior Christian Endeavor. A church home is sorely needed for this congregation.

Mostacilla is the name of a country place where work was opened in 1913. Here Jacobo Gonzalez preaches once a month. Fourteen have already been baptized, but several have moved away leaving the original group weakened and discouraged. They are a good simple country folk and need much shepherding.

In 1910 a man came from Manguito to Matanzas, a distance of seventy-five miles, to be baptized. He pleaded for the message for his people. Occasional visits were made, and in 1914 a meeting was held when thirteen were buried with their Lord in baptism. Julio Fuentes preaches for them twice a month and they conduct their Sunday school in the home of one of the members. This congregation of twenty-five has secured over three hundred dollars toward a chapel to be built as soon as one of the members can give a clear title to a lot she donated.

Cidra is twelve miles from Matanzas and easily accessible. Once Cidra had a good work, but it was closed. It was recently reopened and the services are held there every Saturday night. Much interest is manifested in the Bible School and there are five candidates for baptism.

Cuba represents remakable opportunities. It is rich in natural resources. Last year the United States received one hundred and thirty million dollars in imports from Cuba. In the same time she received from Japan a hundred and seven millions, and from China, India, the Philippine Islands and all of Africa a hundred and forty-eight millions. Cuba is the gateway to Panama and South America. Her people are not irreligious. They have been deceived and are suspicious. She has some noble spirits; some are already Christians and others are waiting for the light to break on their horizon. The past is a prophecy of what can be done.

Our Problems.—1. Lack of workers to care for and extend the work to places dependent on us.

2. The people are constantly moving. This is a problem and an opportunity. Being unable to follow the members to their new homes and thus found a nucleus in the new field, we have lost many.

3. Failure to continue. The people are highly emotional. They are excellent workers when all goes well, but when results are few and problems difficult, even the most faithful are ready to go with Elijah to the Juniper tree.

Our Encouragements.—1. Faithful Christians. There is a group in each place of which any church would be proud.

2. The faithfulness of our native evangelists and the eagerness and promise of the young men in preparation.

3. The new awakening in Latin America. With this is coming a better spirit of fraternity and co-operation among all the workers in Cuba.

4. The young people whose parents are Christians. These will advance over the progress made by their parents and will be the pride of the church to-morrow. Particularly noticeable is the group of young men who are deeply interested in the work.

Present Force.—Missionaries, Mr. and Mrs. W. L. Burner and Mr. Elmer L. Griffith, Matanzas. Native evangelists, Julio Fuentes, Union; and Jacobo Gonzalez, Jovellanos. Natives in preparation, Jorge H. Piloto, and José Acosta, Matanzas.

PHILIPPINE ISLANDS.

The Foreign Christian Missionary Society opened work in the Philippines in 1901. Mr. and Mrs. Hanna and Mr. and Mrs. Williams arrived in Manila in August and December respectively of that year. The Evangelical Union had largely divided the Islands among the missionaries represented in that body and our workers found little of Luzon unassigned. After an unsuccessful attempt to secure the unassigned portion, no further effort was made to acquire territory through the Union, partly because of the attitude of the controlling members of that body and partly because Mr. Williams and Mr. Hanna doubted whether it was right to impose hard and fast territorial restrictions upon themselves and their successors.

The Beginning in Manila.

Until the arrival of Mr. and Mrs. Williams, in December of 1901, work was done only among the American soldiers and civilians. Some thirty disciples were found in Manila and organized into a church, a Bible School was opened and an Endeavor Society was constituted. On the arrival of Mr. Williams, a class of English speaking natives was opened. The attendance was

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Area of 1,725 islands, 125,824 square miles; population, 7,635,426; public school statistics (1915)—primary schools, 568,528; intermediate, 49,360; secondary, 9,080; University of the Philippines, 1,164 (1914-1915); total, 628,132 students; religions—Roman Catholics, 5,514,350; Independent Catholics (Aglipayanos), 1,300,000; Protestants, 74,967; Mohammedans, 277,500; Animists, 235,600; Buddhists ant Societies at work, 8; Bible Societies, 2; missionaries (men and women), 161; native workers, 1,226; hospitals and dispensaries, 14; dormitories, 18; publishing houses, 7; property, $726,734; Philippines Mission of the F. C. M. S.—American workers, 17; stations, 4; churches, 79; church members, 5,600.

between five and eight, and three of the class were baptized. After several months' study of Spanish, the missionaries opened a street chapel and held nightly evangelistic services. Great interest was manifested in these meetings, and one night the fruit of the seven or eight weeks' preaching was witnessed in the confession and baptism of seven adults. These first converts developed as exhorters, and additions came frequently. A large Saturday Bible class for children was conducted. The need for a chapel was supplied by the purchase of a billiard hall, the American Disciples furnishing the money. Other preaching places were settled upon, and the native converts served acceptably as preachers and began to develop leadership.

Entering the Ilocano Field.

Northwestern Luzon is the chief seat of the Ilocanos, who number over 800,000. The work of evangelizing them had been committed to the United Brethren. However, since they had done little in this direction and their representatives had finally left the field, Mr. Williams and Mr. Hanna felt that it was wiser for them to go to this unoccupied territory than to continue in Manila where three missions were at work. They did not seek a reassignment of the Ilocano country, but when they went to Laoag they did ask for and received the "God go with you" of the Evangelical Union. Shortly the United Brethren returned and have conducted a vigorous and highly successful work from San Fernando as a center. Later the Methodists received from the Evangelical Union a grant of territory, and their work has touched that of the United Brethren on the south and has to some extent overlapped that of the Christian Mission on the north.

A Glance At the Station.

When the missionaries went to Laoag, the American congregation in Manila felt that it could not maintain regular Lord's day meetings, but occasional social gatherings were planned for the members in order to hold them together until a missionary could be sent to them. The native church was left

Albert Allen Memorial College.

to a Filipino evangelist and eleven of its own preachers, buoyed up by the promise that a missionary from Laoag would visit them semi-annually. Under this plan the Tagalog church prospered, increasing its own membership and carrying the gospel into other towns and villages. On the arrival of Mr. and Mrs. B. L. Kershner, in 1905, the American Disciples were again gathered together for worship. This band of Christians frequently helped our mission by gifts of money for the printing press, scholarships, the erection of chapels, and the support of native workers. However, on account of inability to secure a good church building for the congregation, its constantly changing personnel, and the strain which the care of it imposed on the missionary force it was disbanded in 1913.

The native churches felt the inspiring presence of Mr. and Mrs. Kershner and entered upon a period of great prosperity. In 1907 a splendid and well located property was purchased in Manila. This building has been remarkably useful. It long accomodated two missionary families, and has furnished a chapel for the native congregation and a dormitory and classrooms for young men. In its basement Dr. Lemmon began the dispensary and hospital work out of which has come that fine institution, the Mary Jane Chiles Christian Hospital. Here our Manila printing establishment which has grown to its splendid proportions, had its beginning.

In 1907, Mr. and Mrs. Leslie Wolfe joined the Manila station and in 1911 Dr. and Mrs. W. N. Lemmon were added to the force. Beginning with a dispensary and clinic in a room in the basement of the mission House, Dr. Lemmon soon had a small hospital crowded into dark, unlikely rooms. Out of this grew the Mary Jane Chiles Christian Hospital with fifty beds, and Faith Hall, which provides a home for the doctor and a dormitory for the head nurse and seventeen student nurses.

Mr. J. B. Daugherty joined the mission force in Manila in 1912. Being deeply impressed with the need for the development of both periodical and permanent literature in the Tagalog language, he left a successful evangelistic work to establish a press which has been remarkably successful. Two Tagalog

Mary Jane Chiles Hospital.

papers are printed monthly, one of twenty-eight pages, with 14,800 subscribers, and a smaller one with a circulation of 500. In addition, thousands of books and tracts are printed and a large amount of commercial work is done.

Though sorely cramped for space, Mr. Kershner and Mr. Wolfe have done an important educational work. Now the splendid Albert Allen Bible College and Dormitory, situated in the heart of one of the great student centers of the Orient, open a magnificent field of opportunity for work among the student classes. The Tagalogs have nobly seconded the efforts of the missionaries, and largely to their intelligence, enterprise and self-reliance must be attributed the exceptional manner in which the work has extended from Manila out into the surrounding provinces. A native missionary society is doing fine work. Twenty-eight congregations are connected with the Manila station.

Among the Ilocanos there have been three centers of missionary activity. In 1903 the missionaries in Laoag were joined by Dr. C. L. Pickett and his family. The following year Mr. Williams went fifty miles south and opened work in Vigan. Through business and family relations the converts in Laoag had dealings with Aparri, and the attention of the missionaries was turned in this direction. With the first visit of a missionary, believers were added to the Lord, and since 1904 native workers have been maintained in Aparri.

From Laoag evangelistic and medical work have been successfully prosecuted throughout Ilocos Norte. There has been a wise coordination of these two forms of missionary activity with very happy results. Unfortunately for Ilocos Norte, the retirement of Mr. and Mrs. John Lord and of the much beloved Hermon P. Williams and his family from Vigan necessitated the moving of Mr. Hanna and family from Laoag. This threw the whole burden of the work upon the shoulders of the medical man except when, for a short

Dr. Lemmon in Operating Room.

time, Miss Siegfried lifted a part of the load. In 1910 Dr. W. N. Lemmon took charge of the medical and evangelistic work in Ilocos Norte while the Picketts were on furlough. Having had extensive experience in hospital work at home, he inaugurated a hospital in a rented building. When Dr. Pickett returned he brought the money for the erection of a hospital and, though burdened with many other responsibilities, he superintended the construction of a plant that is finely adapted to its purpose, is a credit to the Foreign Christian Missionary Society, and where men receive healing for mind and soul, as well as for the body. Over 20,000 persons are treated annually.

The Laoag station was reinforced in the latter part of 1913 by the coming of A. G. Saunders, and a brighter day seemed to have dawned for the neglected evangelistic work. After a little more than a year, however, he was constrained to leave the field for a time on account of the critical illness of his mother. Once again Dr. Pickett was called upon to shoulder the whole burden. Now, however, two capable and promising workers, Mr. and Mrs. Frank V. Stipp, have been added to the Laoag station. In spite of the drawbacks the cause has steadily advanced. There are twenty churches, six evangelists, numerous preachers, and Sunday schools with an average attendance of 2,000.

In Vigan Roman Catholic influence is dominant, since it is the seat of a Roman Catholic bishop and of a Romanist College and Seminary. Nevertheless a vigorous and successful work has been carried on from Vigan, which because of its central position has been made the center of our publishing and educational interests among the Ilocanos. The press has been a potent factor in disseminating the truth. Four thousand copies of an Ilocano paper are printed weekly, and the Philippine Christian goes on its monthly journey from Vigan. Tracts and booklets, and literature of a more permanent character are annually produced in large quantities. To increase the income of the press for missionary purposes, considerable commercial work is done.

Mr. Williams early opened a dormitory in Vigan for public school students, and as he had opportunity, taught these young men the Scriptures and trained some of them for the Christian ministry. In 1911 Mr. and Mrs. McCallum joined the Vigan force and from the first Mr. McCallum's work has been primarily among the young men. The dormitory has grown, and in 1913 classes were organized for the training of young men able to give the whole of their time to preparation for the ministry of the Word. It was hoped that Miss Sylvia Siegfried would be able to begin a similar work for young women. The necessity of her going to the assistance of the Laoag station and later her inability to return from the United States at the end of her furlough made this impossible, and it is only now that this sorely needed work is being undertaken. Evangelistic work has been energetically pushed northward, eastward, and to the southeast among Ilocanos, Tinguians, and Kalingas. Over 1,700 are known to have been baptized since 1904. According to the latest reports there are now in Ilocos Sur-Abra nineteen organized groups of believers with a membership in good standing of 891 and 2,167 Sunday-school scholars.

Dr. and Mrs. L. B. Kline arrived in Vigan, November, 1912. The doctor immediately established a clinic and hospital in the basement of the rented house where he lived. From the start his services have been much in demand

and the medical work has been highly successful in opening closed doors. Like his colleagues, Dr. Kline has had to work under very discouraging conditions due to poor equipment and wretched accommodations. Recently, though, a large brick building was purchased by the Foreign Christian Missionary Society which, with considerable labor and expenditure of money, can be transformed into an excellent hospital. There are now thirteen student nurses in the institution beside the salaried helpers, and about 20,000 persons are treated annually.

In the Aparri station the work has prospered remarkably considering the fact that no missionary has been located there and only occasional visits have been made by the workers of other stations. The lumber interests, tobacco growing, and wide extent of available rice land in the Cagayan continue to attract thousands of Ilocanos yearly. An exceptional work has been done among these people with a very small and illy equipped force of native men. There are now seventeen organized congregations in the Cagayan Valley which report a faithful membership of 714. Great credit should be given to the native evangelists and to a large number of volunteer preachers for the splendid result. However, the congregations need much closer missionary oversight, if the past and present rate of growth is to be maintained, and consequently the coming of a medical or evangelistic missionary to Aparri, the gateway of the Cagayan Valley, is earnestly looked for.

In each of the three Ilocano districts, native conventions are held semi-annually. Besides raising money for chapel building and evangelization these gatherings have been educational and have done much to inspire and unify the native Christians.

Development of Institutional Work.

The growth and equipment of the institutional work mentioned belong chiefly to a period of five years. Five years ago a dormitory and training classes were conducted in the mission house in Manila and a dormitory for public school students in a rented building in Vigan. Now the Foreign Chris-

Gospel Among the Head Hunters.

tian Missionary Society owns splendid buildings in Vigan and Manila which have been erected especially for dormitory and Bible College work, the one capable of accommodating sixty and the other eighty students. The work of training young men for the ministry has been thoroughly organized and courses are now given which will compare favorably with those offered in theological schools in the United States. In Manila alone thirty-two young men are now in training for the ministry. Five years ago hospital work was in its infancy. Now there are three hospitals in which over 56,000 persons were treated in 1915 and which have gained wide recognition on account of their high rate of efficiency in dealing with a very wide range of tropical diseases. Within five years the small, outworn hand press in Vigan has grown into two excellent printing establishments which are an immeasurable force for good. In 1911 the Foreign Christian Missionary Society owned no property in Vigan except a church building. Now it is the owner of a dormitory, a hospital, and two missionary homes.

The growth in institutional work and missionary equipment has been fine, but nevertheless the needs of the field demand a much greater development along these lines and that the institutional work be better equipped and much better manned. There must, however, be men to control and utilize the best of machinery and the greatest need in the Philippines at present is men and women of consecration and ability in such numbers that the missionary machinery may not control, drive, and overwhelm the missionaries, but be mastered by them and directed in such a manner as to fulfill its mission as a means for the evangelization of fallen men. The missionaries in the Philippines will be overcome by the splendid and necessary development of institutional work unless they are strongly reinforced.

A Last Word.

The success of Christian Missions in the Philippines is one of the brightest chapters in the record of the modern missionary era. The American government has wrought marvelous things, but its splendid achievements in changing the penal code and transforming the courts of law, in organizing the civil service, in giving civil and religious liberty to about 8,000,000 people, in building roads and bridges, and in educating hundreds of thousands of young people, cleansing towns and cities and banishing small-pox and the dread bubonic plague—achievements of which Americans are justly proud—are surpassed in intrinsic value and far- reaching results by what has been accomplished through the preaching of the gospel. The enumeration of the 75,000 evangelical Christians in the Philippines, the 500 organized congregations, the numerous hospitals, dormitories, and schools does not give the measure of what has been done, for a powerful and far-reaching influence has been exercised beyond the immediate adherents. The Roman Catholic Church has been profoundly affected, and many of her worst abuses are being suppressed. The Philippines are white unto the harvest. A stable government, greatly improved communications, the wide dissemination of knowledge, religious liberty, the passing of old beliefs and superstitions, the eagerness and alertness of the educated youth—these things make this a land of unsurpassed evangelistic opportunity.

TIBET.

In the summer of 1903 Dr. Susie C. Rijnhart and Dr. and Mrs. A. L. Shelton left America for Tibet. Dr. Rijnhart had a wonderful experience in Tibet. She buried a child in a Tibetan glacier; her husband was murdered by savage Tibetans. Her experiences are recounted in her great book, "With Tibetans in Tent and Temple." Notwithstanding all that Dr. Rijnhart suffered while on her first term of missionary service, she had but one passion, and that was to resume work among the Tibetan people. When asked if it would not be a great sacrifice to return to Tibet, she said the sacrifice would be in not returning. In visiting churches and conventions, Dr. Rijnhart created a great interest in Tibet. It was in response to her eloquent pleading that the Society decided to open a mission on the border of the Great Closed Land.

The first group of missionaries consisted of Dr. Rijnhart and Dr. and Mrs. Shelton. Dr. Rijnhart was a Canadian by birth; Dr. and Mrs. Shelton were Kansans. A Chinese graduate of the college in Nanking went with them,

Dr. Susie C. Rijnhart-Moyse.

as Mark went with Barnabas and Saul on their first missionary tour. He could help with the language and with the baggage and in beginning the work. He remained with them a year.

After a journey from Nanking, lasting three months, the missionaries reached Ta Chien Lu. They traveled up the Yangste as far as Chung King by boat. From that point they went overland by such conveyances as they were able to procure. Sometimes they rode on horses, and sometimes they were carried on men's shoulders.

At Ta Chien Lu they rented homes and began their work. They opened a dispensary, a school and a chapel. Dr. Rijnhart gathered in the women and taught them. The medical work met a felt need. The medical work spoke in a language that could not be misunderstood. The training of the children and the preaching of the gospel spoke the same language of love, but was not so easily and so readily understood. In every way possible the missionaries sought to win the confidence of the Tibetans in the hope that they might be able to lead them to accept Christ as their Savior and Lord.

Soon after beginning the work, the health of Dr. Rijnhart began to fail. Before long she married Mr. James Moyse, and within a few months after her marriage she resigned and left Ta Chien Lu. After a year spent in Chentu, she and her husband returned to Canada. A short time after their arrival Mrs. Moyse died.

In the autumn of 1905, Mr. and Mrs. J. C. Ogden left America to join Dr. and Mrs. Shelton. They went by way of China and reached the field in the following February. As soon as they had a working knowledge of Chinese and Tibetan, and before that time, they began work. Mr. Ogden relieved Dr. Shelton of much of the work in the school and in the church. When he could he accompanied Dr. Shelton on his tours through the country. In the year of the Chinese Revolution it was necessary for Mr. and Mrs. Ogden to leave the country. Their Chinese and Tibetan friends advised this. With their children they reached Shanghai safely, and hastened on to San Francisco and Los Angeles. In their absence their home was looted. As soon as the consuls gave their consent, they returned to their station.

It became evident to the missionaries at Ta Chien Lu that they were too far from the border. Tibet was not open and they could not enter it any where, but Ta Chien Lu was five hundred miles from the border. They did not think it would be wise to establish themselves permanently at that point, even though there were many Tibetans in and around Ta Chien Lu, and though Tibetan caravans were constantly passing through the place. Because of this growing conviction, after a visit to the border to ascertain the conditions there, they abandoned Ta Chien Lu and established themselves at Batang, on the very edge and in sight of the land whose people they had come to save.

Dr. Z. S. Loftis left America for Tibet on the 18th of September, 1908. Within three months of the time of his arrival at Batang he died of typhus fever and small pox. On his tomb this sentence is written in Tibetan, Chinese, and English: "Greater love hath no man than this, that a man lay down his life for his friends." Dr. Loftis had the missionary passion, if any man ever

had it. Like Robert Morrison, his prayer was that he might be sent to the most difficult field in the world, to a field where the obstacles were most numerous, and to all human thought most unsurmountable. He was unusually well equipped for the work. He reached Batang in good health and in the best of spirits. He was given a cordial greeting by the men and women who had been expecting him for two years.

Two other families have joined the Tibetan Mission since then. Dr. William Moore Hardy sailed in May, 1910, and Mr. and Mrs. H. A. Baker in May, 1912. It appeared necessary for them to spend some time in China, studying the language and collecting the necessary supplies. While in Nanking Dr. Hardy and Miss Nina Palmer were married.

At the present time (1916) there are four families at Batang. Dr. Shelton has charge of the building operations and goes on long tours through the country round about. On one tour he traveled a thousand miles. On these tours he heals the sick, preaches the gospel, and makes friends for the cause he represents. Mr. Ogden and Mr. Baker have charge of the church and the school. There are three Sunday schools connected with the Mission. The wives of the missionaries gather the women of the place and teach them the Bible, help them to care for their children, and teach them to sew. Dr. Hardy has charge of the dispensary. The Mission has provided playgrounds and games for the children. The poor are ministered to all the time; at Christmas hundreds are fed.

Suitable buildings are being erected. In two or three cases Tibetan houses have been bought, cleaned, and repaired. Two new homes and a hospital are almost, if not altogether, finished. In the church building rooms for Bible classes have been provided. The Mission has a press which will be of immense service as the work expands.

The Tibetans around Batang are poor, ignorant, dishonest, filthy, polygamous, polyandrous, and generally on a low plane. The work has its discouragements and failures. The Spirit of Christ keeps the missionaries busy and hopeful and grateful for the privilege of serving God in that part of the world.

The work at Batang could be duplicated at a dozen other places if the workers could be supplied. The doors are wide open. Calls have come for missionaries from four points far in the interior of Tibet, one place eighteen days from Batang. Thus far the missionaries have not been able to take advantage of ten per cent of their opportunities.

Batang.

First Sunday-School in Tibet.

Dr. Shelton Touring.

Buddhist Lamasery.

DENMARK, SWEDEN AND NORWAY.

Dr. A. O. Holck went to Copenhagen in 1876 and opened a work there. Dr. Holck was born in Jutland. He came to America and practiced medicine in Cincinnati. After uniting with the Central Christian Church, he was asked to go to Denmark as a missionary. He gave up a lucrative and growing practice and went. Dr. Holck was as princely a man as ever lived.

He did a good work in Denmark. He had to face much bitter and persistent opposition. Denmark has a State church. Dissenters have difficulties in relation to marriages, funerals, and baptisms. The people regard the baptism of those who were christened as the sin against the Holy Spirit. For this sin there is no forgiveness, either in the present or the coming age. If children are not christened they are heathen and are damned in case they die. According to the teaching of the State church, souls are regenerated in baptism and are kept in a saved state by the sacraments.

Dr. Holck planted a church in Copenhagen. This church has a building that cost $22,000, and is worth more than it cost. In addition to the church in Copenhagen, he opened a mission in one of the suburbs. More than that, he did some work in Sweden and Norway. Dr. Holck was a prosperous man in business. He made money as a publisher and gave it freely for the Lord's work.

There are twenty churches in Norway. R. P. Anderson and E. W. Pease have labored there for years. Under their preaching the churches have increased in number and in membership. The most pressing need is that of a school for the education of men for the ministry. Mr. Anderson was about to open such a school when he resigned and returned to America.

In the year 1907 Dr. Holck went to his reward. For a number of years he was a self-supporting missionary. The money sent him was used in the support of the work; no part of it was retained by him. The churches greatly miss his wise counsel and generous aid.

At the present time there are two missionaries in Denmark—Julius Cramer and O. C. Mikkelsen. They serve the two churches in Copenhagen. There is one man in Sweden and one in Norway.

ENGLAND.

On May 31, 1909, there was celebrated at Chester the one hundredth anniversary of the church at Cox Lane, North Wales. This is the oldest Church of Christ in Great Britain and, seemingly, in the world. It was not until 1833 that any information reached England of the work of the Campbells in America, but at that time there were various isolated churches in different parts of the country which held practically to their teachings. "In the north were Auchtermuchty and Grangemouth; in the south, Bristol and probably London; and between these distant points were found churches in Cox Lane, Wrexham, and Shrewsbury; also one in Dungannon, Ireland."

On a certain Sunday in the summer of 1833 a young man from Pennsyl-

vania, an artist by the name of Peyton C. Wyeth, happened to drop into a Scotch Baptist Church in Windmill Street, Finsbury Square, London. This young man belonged to the Restoration Movement, and in conversation with one of the elders of the church after the service, he told him who he was and the principles for which he stood. This elder was William Jones, author of the "Biblical Cyclopœdia," "History of the Waldenses," and other works. As his own church was very much after the same order, he at once became interested and secured some of the writings of the Campbells. This led to his establishing in London a publication by the name of the (British) *Millennial Harbinger,* in order to introduce the new movement to the Scotch Baptists of Great Britain. Mr. Jones afterwards became timid and withdrew from the movement for fear of isolating himself from his Baptist brethren.

The first annual meeting of the Churches of Christ was held in Edinburgh in 1842. It was reported there that there were forty-two churches and 1,300 members. The second meeting was held at Chester, in October, 1847, when there were said to be eighty churches and 2,300 members. A. Campbell and Jas. Henshall came to England in the spring of 1847 and remained until the annual meeting in October, over which Mr. Campbell presided. There had been considerable hesitancy on the part of the churches about inviting Campbell to visit Great Britain, owing to the report that the American churches were not sufficiently strict in guarding the communion table from unimmersed persons. Mr. Campbell's assurance, however, that while they did not forbid, they did not invite, seemed finally to satisfy them, and a sum of money was raised to pay the expense of such a visit. He was everywhere cordially received, and the work was given a great impetus.

They must have begun at this time to keep more careful statistics, for while they laid claim to ninety-four churches, they only reported 1,029 members, a loss of nearly 300 in two years. In 1853 the churches are given as numbering eighty-one and the members as 1,932. These members varied but little for many years, sometimes being more and sometimes less.

From time to time American evangelists were secured for work in Great Britain, and some were anxious that more of them should be obtained and a more aggressive policy adopted. The chief one of these brethren was Timothy Coop, of Wigan, and later of Southport. He was a man of liberal tendencies and of an aggressive disposition, and was dissatisfied with the conservative methods being used and the slow progress made.

H. S. Earl had done evangelistic work in England for some time in the early sixties, and in 1875 he determined to return to England and found a church in some center that he might decide to select. The newly formed Foreign Christian Missionary Society was approached in regard to undertaking work in England, but at first some hesitation was shown as to the advisability of work being undertaken in a Christian country. Mr. Earl was determined to begin work in England whether he received promise of help or not, and accordingly opened work at Southampton; as a result of which, a church was organized in August, 1876, This was the first Church of Christ of the American type in England. The success of this effort was such that the Foreign Christian Mis-

sionary Society consented to give financial support to the work. Soon after, M. D. Todd went to Chester and did a like successful work. The organization of these two churches by American evangelists greatly encouraged Mr. Coop, and in 1878 he determined to visit America and lay a plan before the Foreign Christian Missionary Society for extending the cause in Great Britain. He appeared before the Board and offered to give $5,000 for every $10,000 they would contribute toward the work. His generous offer was at once accepted, and W. T. Moore was added to those who were already on the field. Dr. Moore began holding services at Southport, which soon led to the formation of a new work there, apart from the work that had been in progress on the old lines. In 1880 Dr. Moore went to Liverpool and there a church was organized. There were now four or five churches that had been opened by the American evangelists, and it was felt that it would be helpful if a general organization were formed; accordingly a meeting was held at Helsby on August 1, 1881, and the "Christian Association of Great Britain" was formed "for the formation and strengthening of Churches of Christ" and "for the promotion of Christian untiy among all the followers of Jesus Christ." Effort has been made from time to time to secure the cooperation of the older churches in the work of the Association, but without avail. They believe in strictly guarding the Lord's table against the possibility of the unimmersed communing, and not only so, but they also withhold the opportunity for them to contribute to the support of the work. They also oppose settled pastorates, although the general rule has been broken in a few cases, the use of musical instruments in public worship, and certain kinds of organized missionary work. It is to be hoped that some day the disagreements may be settled and all forces united. The total strength in Great Britain by the 1915 report is 198 churches, with 15,182 members. The Association churches number seventeen, and the membership 1,666. These churches support two missionaries on the foreign field, and raise annually for all purposes about $20,000.

The organization of churches has not been the only work undertaken, nor indeed perhaps the most important. From the first a more or less literary campaign has been carried on. This has been done by the publication of weekly and monthly papers, the distribution of tracts, and the general circulation of literature bearing upon the movement. Early in the 80's the *Christian Commonwealth* was founded by W. T. Moore and others, being largely financed by Timothy Coop, and afterwards by his sons. For twenty years it occupied a prominent place among the religious journals of Great Britain and wielded an influence for Christian union which will perhaps never be fully known.

During eight years or more in the 90's *The Disciple* was published at Gloucester, edited by E. H. Spring. The publication especially fostered by the cooperation of the churches has been the *"Mission Gleaner,"* published by the Christian Woman's Board of Missions, from October 1889 to 1902, successively edited by Mrs. W. T. Moore (1889-1895) and Mrs. M. D. Todd, ably supported by her son, Mr. E. M. Todd (1896-1902). During the years 1903-1906 the publication was called *The Christian Quarterly and Missionary Gleaner,* for which the Christian Association and the Christian Woman's Board of Mis-

sions were jointly responsible, with Mr. W. Durban as Editor and Mr. J. H. Versey Business Manager, the former continuing till his death in 1912, and the latter till his removal to America in 1913. In January, 1907, the quarterly became a monthly publication, under the title *The Christian Monthly and Missionary Gleaner*, until with the January issue, 1908, the second part of the title was dropped. In 1912, Mr. L. W. Morgan, who had been associated with Mr. Durban in the editorship, became the Editor, continuing till February, 1916, when Mr. G. W. Buckner took up the work with Mr. R. Dobson as managing editor.

During recent years the *Christian Monthly* has served not only as a medium of communication between the churches but has been sent gratis into a wider field for propaganda purposes; this feature, however, has been discontinued, owing to the expense involved.

A series of "Monthly Leaflets" was issued for some years and used for general distribution. A series of "Gospel Posters," "Gospel Hand Bills," and "Gospel Postal Cards" have been issued and circulated by the thousands.

The Anglo-American Conference on Christian Union was organized and a meeting was held in London in 1910, following the Edinburgh Missionary Conference. Addresses were given by four of our leading American brethren, Drs. A. McLean, J. H. Garrison, C. C. Morrison, and Errett Gates, and by four prominent English ministers in the person of the Revs. Prebendary Webb-Peploe, C. Silvester Horne, W. L. Watkinson, and T. E. Ruth. These eight addresses were afterwards published in book form and widely circulated.

"Study Number One—Disciples of Christ," issued in America by the Christian Unity Foundation of the Episcopal Church was reprinted, and circulated through our churches and other agencies. The pamphlet has been instrumental in making our cause known in quarters where we had scarcely been heard of before. Advertisements have been inserted in various religious papers seeking correspondence with individuals who might be interested in "a plea for Christian union on the basis of a return to New Testament Christianity," and hundred of letters have been written in response to inquiries made. Several English preachers have been brought into our work as a result, and many others could be secured if we had work to offer them. This may eventually solve the problem of permanent pastors for our churches. The churches have been largely dependent upon American preachers, and the majority of these have come over for two or three years and then returned, to the great detriment of the work.

There has never been any adequate facility for training the young men of our churches for the ministry, and yet probably no group of churches in the entire brotherhood, without regard to their membership, has given one-half the number of preachers and missionaries to the cause that the English churches have. Nearly or quite one hundred have gone out from this little group, and are continuing to go from year to year. The majority have and are seeking their education in our American colleges, and for the most part have become well known and are recognized as being among our leading missionaries, pastors, and evangelists of the present day.

Among those who have been connected with the English work for the

longest periods are the following: H. S. Earl, founder of the church at Southampton and for nine years the pastor, also founder of the work at Cheltenham, and for a short time pastor at Liverpool; W. T. Moore, founder of the churches at Southport and Liverpool, for ten years pastor of West London Tabernacle, and for fifteen years or more Editor of the *Christian Commonwealth;* M. D. Todd, founder of the church at Chester, and for over three years the pastor, also pastor of the church at Liverpool, and founder of the work at Ingleton; Geo. T. Walden, pastor for four years at West London Tabernacle; J. M. Van Horn, over five years at Chester, and founder and pastor of the church at Birkenhead; J. J. Haley, for several years at Birkenhead; J. H. Bicknell, five years pastor at Liverpool, and for one year evangelist; E. M. Todd, for five years pastor at Chester, six years at West London Tabernacle, and for eight years of this period secretary of the Christian Association; Geo. Fowler, five years pastor at Southport; Mark W. Williams, for one year at Chester, four years at West London Tabernacle, and three years at Acton, London; Leslie W. Morgan, six years at Southampton, ten years at Hornsey, London, and for the past eleven years General Secretary, now in an honorary capacity, of the Christian Association; G. W. Buckner, now at Southport, and A. Hales at Liverpool. The following Englishmen may be mentioned as among the most conspicuous for the service they have rendered from time to time: W. Durban, a former Baptist, but who was connected with the work for thirty years or more, as pastor and writer; D. Scott, who several years ago went to his reward; E. H. Spring, pastor at Cheltenham, and for the past twenty-five years pastor at Gloucester; Eli Brearley, for six years at Birkenhead, and for the past fifteen years at Fulham, London; H. A. Procter, at Lancaster for five years; R. Dobson, for seven years pastor at Saltney, now at Birkenhead; J. H. Versey, six years at Lancaster, and twelve years at Cheltenham and Swindon; T. Carr, associated with others in founding the work at Hygeia Street, Liverpool, nearly thirty-five years ago, and ever since connected with the work, for the greater portion of the time acting as volunteer pastor; F. Philips, for the past three years at Southampton; R. Hindle, for three years at Chester and now at Hornsey, London; H. Stafford, honorary pastor for the past nine years at Southfields, London. Other preachers who have rendered good service at different times, in two or three-year periods, are too numerous to mention.

The active and practical work of Timothy Coop in the early days will never be forgotten, and he has worthy successors in this respect in the persons of his two sons, Messrs. Joe and Frank Coop, and their families.

The Foreign Christian Missionary Society has fostered the work from the first, and while there have been many discouragements and many reverses, good has been done in sowing the seed of Christian union, and the Society has received in preachers and missionaries and in money many fold. There has never been a period in the history of Christianity in Great Britain when Christian union was so much to the front as to-day. The question of a United Free Church of England is not only on the program for immediate consideration, but there are notable signs of a drawing together of a much larger circle. Our representatives sit on every united committee appointed to consider the question of unity, making their contributions in a sane and Christian spirit.

MISSIONARIES IN CHINA.

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Nanking.

Miss Emma Lyon,
Nanking.

Miss Mary Kelly
Nanking.

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Nanking.

Mrs. Guy W. Sarvis,
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Dr. Paul Wakefield,
Luchowfu.

Mrs. Paul Wakefield,
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E. P. Gish,
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Luchowfu.

Justin E. Brown,
Luchowfu.

Mrs. Justin E. Brown,
Luchowfu.

Geo. B. Baird,
Luchowfu.

Mrs. Geo. B. Baird,
Luchowfu.

* Deceased.

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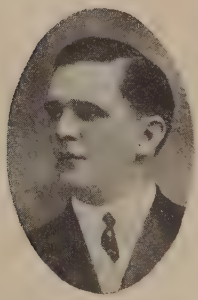

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Miss Jessie Asbury,
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Elmer Griffith,
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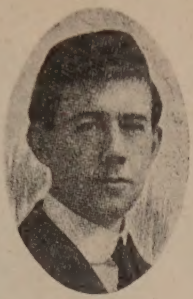

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Mrs. E. A. Johnston,
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Lotumbe.

H. C. Hobgood,
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Dr. W. A. Frymire,
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Vigan.

D. C. McCallum,
Vigan.

Mrs. D. C. McCallum,
Vigan.

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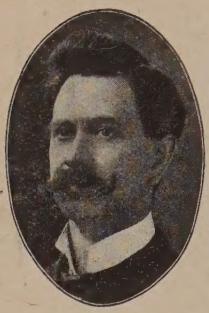

Dr. C. L. Pickett,
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Mrs. C. L. Pickett,
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F. V. Stipp,
Laoag.

Mrs. F. V. Stipp,
Laoag.

MISSIONARIES IN TIBET.

Dr. A. L. Shelton,
Batang.

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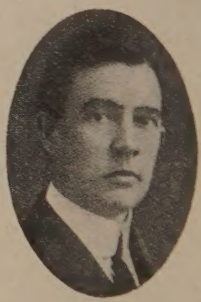
Batang.



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